THE CHALLENGE OF TO-DAY

THE MESSAGE OF THE FIRST STATE CONVENTION OF METHODIST MEN

HELD AT

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EDITED BY

BISHOP WILLIAM F. ANDERSON

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THE METHODIST BOOK CONCERN

DEDICATED

TO THE

BUILDERS OF THE KINGDOM

IN OHIO

AND THROUGHOUT THE WORLD

SCOPE AND PURPOSE OF THE CONVENTION

EVANGELISM

TO WIN MEN TO CHRIST.

TRAINING

TO MAKE MEN LIKE CHRIST.

MISSIONS

TO SEND MEN OUT FOR CHRIST.

SOCIAL SERVICE

TO DRAW MEN TOGETHER IN CHRIST.

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Foreword

That three thousand four hundred and fifty-six men during these busy days and in these hard times should leave their homes, go at their own expense of travel and entertainment for three days from all parts of Ohio to Columbus, and pay besides a registration fee in order to become a member of a convention, is of itself a fact of tremendous significance. It may be questioned whether business or politics or social life or anything else could attract so large a body of men for so long a time from their business and the imperative demands of everyday life. The Convention of Methodist Men for Ohio holds the record in this respect. Viewed as an event, it is a fine tribute to the emphasis which our men place upon the predominance of the moral and spiritual elements of life.

Although it was a Convention of Methodist Men, there was no thought on the part of anybody concerned that the spirit of the gathering should be held in any sense to purely denominational interests. Indeed, to have attempted to do so would have been utterly contradictory to the spirit of our great Church, for Methodism, when rightly understood, is as broad a movement as the Christian centuries have recorded. Fortunate indeed it is that the spirit of our founder has imparted itself so generally to the movement into which he put his life: "I desire a league offensive and defensive with every soldier of Jesus Christ." "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand," finds unique expression in the organization of the early societies of Methodism and in the growing spirit of our Church even to the present hour. From that day until this day the sons and daughters of Wesley have gloried in the freedom of the atmosphere which has constituted their religious life. To be truly Methodistic the spirit of any gather-

ing must be truly catholic, and certainly that was the spirit of the gathering in Columbus. Interests solely and strictly denominational were in the background, and the great broad sweep of the gospel ideals gave a pure and wholesome atmosphere to all the proceedings. The needs of humanity and of the Kingdom were uppermost. A bird's-eye view of these needs in our own commonwealth of Ohio and in the nation, and throughout the world came to us with the unfolding of the program in a fashion truly inspirational and masterful. Every man upon the program came with a burning message begotten of the spirit of God as it had led him to a living consciousness of the great crying need of the cause for which he pleaded. It was a time when the Old Testament function of prophecy had large inning, and as session after session passed, only to have the climax at the succeeding session, the feeling among the members of the convention was that the prayer of one in the olden time had been literally fulfilled, namely, "Would God all the Lord's people were prophets."

No account of this Convention would be complete without emphasis upon the remarkable spirit of prevailing prayer which characterized it from beginning to end. A prayer circle consisting of several hundreds had been organized during the weeks of preparation for the gathering. At the first session on Wednesday afternoon, March 17, Dr. Mott dealt in characteristic fashion with the subject, "The Place of Prayer in Our Lives." During those great moments he sounded a fine keynote for all that was to follow. Every man of us heard the summons, "To your knees!" Following this address was a season of prayer. Men who know God voiced the yearning of the multitude for the consciousness of Divine enduement and the bending heavens came low. It was a return to the days of our fathers when the power of the Most High rested upon the assembly. The sense of the Divine Presence was awe-inspiring and wonderful. The feeling of all present was that we had been led into the very

presence of the eternal throne. It was a time when men caught a new Vision of God and the power of the Unseen. Veritably, it was a strong laying hold on God's willingness. This spirit of the consciousness of the Unseen pervaded every session and dominated those days of widening vision and deepening life.

While the inspiration of the occasion was drawn from the unseen source of divine life, the Convention had its feet on the ground. It dealt with the practical needs of the Kingdom in the most definite, straightforward, and common-sense manner. The facts of the conditions of life in the State of Ohio were brought out relentlessly by the surveys as made from day to day. There were many facts that were not pleasing for us to hear, but there was but one thing to do and that was to face them fairly and squarely and courageously. It became clear that we have not gone on so far as many of us had supposed, that much remains to be done which most of us supposed had already been achieved. It brought us a new conception of the greatness of our task, and laid us under new obligation to put into the solution of the task everything that we can give. The ideal of social service received new and tremendous emphasis. We asked ourselves frankly the question, "With such resources at our command, why do we not actually realize the kingdom of Heaven in the State of Ohio?" Conditions obtaining both in city and country were set forth with perfect candor. A strong plea was made for purity in civic and political affairs, and a new impetus was given to the temperance reform in Ohio and in the nation. No member of the Convention who was present at the afternoon session on Friday will ever forget the inning which the temperance cause had at that time. Ohio Methodists are determined that the saloon shall be put out of business in the Buckeye State. The call has gone out for enlistment in the final campaign, and no set of men know this any better than those who represent the liquor interests.

FOREWORD

No feature of the Convention was more striking and augurs larger things for practical results than the intense moral purpose of the men as evidenced by their attendance upon every service and their undivided attention to the matters in hand. One outside observer, writing in the hope that the results would be embodied in book form, says: "But the book can never tell the spirit of the meeting. Such order and quiet and harmony I have never seen in any public gathering." It was apparent from the beginning that the men had come there to serve the interests of the Kingdom, and that that purpose deepened in them with every advancing session was apparent to everybody. This was one of the most striking features of the great gathering. What shall it mean for the kingdom of God in Ohio and in the country at large if that intense purpose shall be carried into every field represented by the ministers and laymen present? In no moment of the Convention was this intense moral purpose more manifest than in the closing moment when the challenge was thrown down to every man in the great body to accept an appointment as Jesus Christ's Man. When opportunity was given to respond, and almost before the last word was spoken, the vast assemblage stood upon its feet. It was a glorious answer to a high summons, and will never be forgotten by any man who witnessed it. What will it mean for every interest of the Kingdom, for a new and stronger emphasis upon the spiritual valuations, for a more efficient social service, for an effective checking of the currents of evil which run through the life of the people, for the strengthening of the cause of all true and abiding reform, for the salvation of men, women, and little children, if God shall give grace to every man of us to be Jesus Christ's Man for all coming time and in every relationship of life?

May the Great Head of the Church who witnessed our vow graciously enable each of us faithfully to perform the same.

WILLIAM F. ANDERSON.

The Challenge

THE religious pessimist is abroad in the land. He is ever with us, but he thinks circumstances now favor him, and he grows powerfully vocal. This terrible war, he says, is the end of the dreams of Christian pacificists and missionaries alike. Don't talk to him of social reconstruction, and of the Christianizing of all domestic life. Away with the pious fancies of a quickly coming day when the law of love shall be the rule of life and when true brotherhood will show itself in all our economic, social, and political life.

Christ and His teachings of world peace and of a national and international as well as individual life regulated by His gospel—O, well, these are but pious maunderings and iridescent dreams. The ethics of orthodox Christianity has failed, its dynamic is exhausted. The reign of strife and brute force is at hand. Put more blood and iron into your religion —and bow down before "the god of the things that are." And as for foreign missions, that program has entirely broken down. Success is impossible. So says the religious pessimist.

The happy method of reply to all this more or less articulate mood of pessimism has been to assemble a great body of the men of the Church, and to bring to them several of the leaders of the religious movements of our day, and to say to these: "Tell us squarely, honestly, without disguise or subtraction, the whole truth of matters as you see and know them. What is really happening in the world of the Spirit at home and abroad? How goes the real battle?"

So we came together where mighty men spoke and strong men laid bare their very souls and told us of the terrible day, and how God was using its terribleness to reach deeper

down into the hearts of men. Pitilessly they told us of our failure, our weakness, our cowardice. Gloriously they told us of the measure of faith and faithfulness that is ours, and called us to move into the deeper depths of God and the more heroic service of men. Inspiringly they recounted successes at home and abroad.

A score of them brought to us the *challenge* of *this awful day* with its unprecedented opportunities, and pointed us to our resources in God and called us to fellowship with Christ in the rescue and uplift of a great, pitiable, needy world.

Read this book and find in it this stirring challenge of the day, and how to meet it; and then let us bend ourselves to lead the way in devotion and prayer and effort, to the full working out of a world's redemption from the injustice and sin and sorrow that lie so heavy upon it. Christ calls.

"The Son of God goes forth to war,
Who follows in His train?"

W. F. OLDHAM.

PART I

THE CHALLENGE

Prayer

Dr. Washington Gladden

LORD, teach us to pray. Show us what are our deepest needs. Put into our minds the thoughts that shall make the meaning of Thy kingdom clear. Put into our hearts the desires that shall lay hold upon the things which Thou hast prepared for us. All things are ready in Thy hands for us, Thy children, and the hands—the bleeding hands of Him who gave His life for us—are extended with these gifts in them. We shall have them, we shall receive them, if we only know how to ask for them.

We pray Thy blessing upon this company of Thy representatives. We thank Thee for this great Church, for the work it has done. We thank Thee for the bonds that bind these men together in fellowship. We thank Thee for the strength of this Church in this country, and now we beseech Thee to give to all these men the vision of the Kingdom, that they may see it and lay hold upon it. Thou hast said that except a man be born again he cannot see the kingdom of God. We pray that we may all be touched with the assurance and the presence of Thy Spirit, so that we shall see the kingdom of God, love it above all things, and seek it first.

We pray that Thou wouldst help us to understand the meaning of the gospel of Christ. May the heart of it take possession of *our hearts*. Amen.

The Present World Situation

JOHN R. MOTT

THE forces of pure Christianity as they face the non-Christian nations and peoples are confronting an unprecedented world situation. Certainly it is unprecedented in opportunity. In this respect there has been nothing like it in the annals of the Christian faith. There have been times when in a few countries the doors to the friendly and constructive mission of Christianity were as wide open as they are to-day; but there never was a time when simultaneously in so many sections of the world the opportunities for the extension of the Christian religion were so numerous and so extensive as at the present time. This is true in the Far East and the Near East, in Southern Asia, in the Pacific Island world, in nearly all parts of Africa and of Latin America. Moreover, so far as one can forecast the future, there is not likely to come a time when the opportunities will be greater than those with which the Christian Church must deal to-day. Where, after China, is there another nation of four hundred millions of people to turn from an ancient past and to swing out into the full stream of modern Christian civilization? Where, after India, is there another vast empire to be swept by the spirit of unrest and to be made peculiarly accessible to the reconstructive processes of Christianity? Where, after Africa, is there another continent for which Mohammedanism and Christianity can contend? Where, after Turkey and the Nile Valley, is there another keystone to the vast arch of the Mohammedan world, with seams of weakness which make possible the disrupting of the whole structure?

What lends added significance to the present situation is

the fact that this unparalleled enlargement of opportunity comes at a time when the Christian Church is called upon to deal with some of the most difficult problems with which it has ever had to grapple on the home field. This is true of North America, of Western and Northern Europe, of Australasia and South Africa. Why is it that at the very time the Christian forces have more to do than ever at the home base, they are also confronted with an immeasurably greater opportunity abroad than that which has faced any preceding generation? May it not be because God sees that there are now on the earth those with whom He can trust a situation literally world-wide in its sweep? With His all-seeing eye does He not pierce beneath the surface and recognize latent in the Christians of our day capacities for vision, for adventure, for heroism, for statesmanship and for vicariousness which, if exercised and accompanied by His own superhuman forces, make possible the meeting of this absolutely new world situation?

We are living at the most dangerous time in the history of the world. This is due to the shrinkage of the world caused by the greatly improved means of communication. In many ways the whole world now is smaller than that part of the United States east of the Mississippi River was a generation ago. It is, indeed, one great community. The mingling of peoples, the clash of civilizations, and the processes which characterize this scientific age have led to marked relaxing and weakening of the restraints of the social customs as well as the ethical and religious systems of non-Christian peoples.

What will afford a helpful environment and ensure right feelings and relationships between nations and races? The only program which can meet all the alarming facts of the situation is the world-wide spread of Christianity in its purest form. In other words, this is not a matter of external arrangements. The disposition of men must be changed. Their motive life must be influenced. The springs of con-

duct must be touched. Right ideals must be implanted. A new spirit must be imparted. All this is only tantamount to saying that the influence of the life and spirit as well as the principles of Jesus Christ, the source of superhuman life and energy, must be brought to bear on all men individually and point all their relationships.

From the point of view of the Christian Church, the present moment is incomparably the most critical and urgent it has ever known. This is true because so many nations just now in a plastic condition are soon to become set unchangeably. Shall Christian or unchristian influences determine their character and destiny? The answer to this question cannot be deferred. To delay by even a half decade facing the situation and acting upon it comprehensively would be the most serious mistake which Christian leaders in this generation could make.

The present is a time when rising tides of nationalism and racial patriotism are surging on every hand. Wherever the world traveler may have gone in recent years he has become very conscious of the thrill of a new life. He has found nations being reborn; he has observed peoples coming into their own. This growing spirit of nationality and racial patriotism can no more be resisted than can the tides of the sea. If Christians show themselves sympathetic with all commendable national and racial aspirations of non-Christian countries, the progress of Christianity throughout the world will be greatly facilitated; if they do not, the mission of the Christian religion will be indefinitely retarded.

The startlingly rapid spread of the corrupt influences in our so-called Western civilization among non-Christian peoples constitutes another reason for prompt and urgent action on the part of the Christian Church. The cheek of the visitor from a Christian land blushes with shame as he sees in the port cities of Asia, Africa, and Latin America the alarming prevalence of evils which have spread from his native land. Some of these evils are eating like gangrene

into the less highly organized races of mankind. Christianity has a double responsibility. It must counteract these baneful influences wherever they have extended and it must preempt those regions of the world where these evils have not yet reached. Nothing but the power of the living Christ can arrest and turn back these tides of death.

On the other hand, the cancerous growths of the non-Christian civilizations are eating with great directness and deadliness toward the very vitals of Christendom. We cannot trifle with cancers nor can we safely ignore them. Now that the world has found itself in its unity as one body (and this is the first half generation in which this could be said), it can no longer be a matter of indifference to one part of the world-body what happens in any other part. If there be a plague spot in China or Turkey or Africa, sooner or later it must affect America, England, and Germany. It would seem that even though a man were not a Christian he would believe in foreign missions, that is, in the spread of the knowledge and live-giving power of the Christian religion, solely on grounds of patriotism. In these days it is difficult to understand the patriotism of the citizen who does not regard with responsive sympathy every wise effort to release throughout the earth the spirit and motives of Christianity.

There is another dangerous process which greatly accentuates the urgency of the present situation—the process of syncretism. This would seek to combine certain truths of the Christian religion with certain good ideas of non-Christian systems of religion or ethics, but would leave out the superhuman aspects of Christianity. This is tantamount to leaving out Christianity itself. More difficult to counteract and overcome than the non-Christian religions themselves are the dangers growing out of eclecticism. Its confusing, unsettling, and paralyzing influence is felt not only in the East but also in the West, and can be met only by bringing to bear a larger number of the strongest and best-equipped minds of our generation.

The present situation is immeasurably more urgent than that of other days because of the recent unparalleled triumphs of Christianity. It is a remarkable fact that the most extensive victories of Christian missions have been those of the recent past. Not even in the early days of Christianity were such striking results achieved as have accompanied the efforts of Christian missions in Asia and Africa during the last decade. These victories have been achieved not only in the more favored parts of the world where the forces and influences of the Christian religion are most concentrated, but on some of the most difficult battlefields of the Church. Unquestionably it is a time of rising spiritual tide. It is always wise to take advantage of a rising tide. More can be accomplished in a short time under such circumstances than in long, weary, discouraging periods of effort while the tide is falling. God seems to have done a hundred years' work within the last five years. The Christians of the West must quicken their pace. The discerning traveler returning from journeys in the Eastern world to-day must be constrained to confess solicitude, not lest the peoples of the East fail to receive Christ, but lest the Christians of the West lose Christ as a result of not passing on the knowledge of Him. The Christians now living in Western lands should have a realizing sense that this present, unparalleled world-situation affords not only the greatest opportunity the Church has ever known, but also, so far as they are concerned, their best and their only opportunity.

There are many and multiplying evidences that the peoples of non-Christian lands are peculiarly accessible and responsive to the message and the messengers of vital Christianity. Facts could be massed showing how true this is with reference to the masses in nearly all parts of Asia and Africa, not to mention other sections of the non-Christian world. Possibly even more significant, however, are the facts indicating the attitude of the educated classes toward Christ and His claims. For the present, therefore, I confine myself to relat-

ing certain experiences and recording impressions in connection with my recent journeys in the Near East and the Far East. In order to make more clear the marked change which has taken place, I shall follow the plan of contrasting these late experiences and observations with those related to my visits to the same lands half a generation ago. The experience and testimony of countless other travelers, as well as of workers residing in the different fields, would tend to enforce greatly the conviction that at the present time there exists throughout the non-Christian world an unexampled desire to know the truth of Christ and readiness to respond to the Christian appeal.

On my first visit to Russia, about fifteen years ago, it was impossible to gain access to the educated classes of that great empire. At that time had I been found in a street car with five Russian students, all of us would have been subject to arrest. The meetings were necessarily held in secret, between midnight and four o'clock in the morning. During that visit, I delivered only one public address, and that in the British-American Chapel in Saint Petersburg (now Petrograd). I was warned that even there spies would be present, and it caused me not a little perplexity to choose a subject on which I could safely speak.

In striking contrast with this experience was that of my last visit to Russia, when I was given the largest freedom to conduct public evangelistic campaigns among the students and other educated classes in some of the principal cities. It was necessary to secure the largest halls in these centers to hold the multitudes of students. All the meetings, as was customary, were open to both men and women students, for in that land the students of both sexes insist on having everything in common. The women were present even at meetings where purity and sex questions were discussed, maintaining, to use the expression of one of their number, "We have been going to the bad together; why should we not learn to climb the heights together?" Admission to the

meetings was by ticket, and a charge was made in order that the students might accumulate a fund with which to help fellow students who were in dire need. As a rule, these large halls and theaters were crowded.

Never shall I forget those seas of Russian faces extending from the stage where I stood, back over the crowded area and to the uppermost gallery. Most of the faces bore the mark of tragedy, and the word "tragedy" is used advisedly, for that Russian student is an exception who does not know its meaning, either through his own personal experience or that of some member of his family.

Nearly all the students of Russia are agnostics. Though they are without religion, they are, however, the most religious students I have ever met, unless it be those of India. They have a thirst to find religious truth and to experience its power. In every city large numbers of them became sincere inquirers. Bands of investigators of Christ and His teachings were left in each center. In one university center, the evening before the day of my departure, I said to the audience, "All those present who would like to learn how to follow Christ as I have been setting Him forth, meet me in this hall at two o'clock to-morrow afternoon." A difficult hour had purposely been chosen in order that there might be a more searching test. To the amazement of all, literally hundreds came to this special meeting—a meeting of such intensity as characterizes gatherings where there are present only those who are in dead earnest to discover and follow the truth.

In the autumn of 1895, at the time of my first visit to Turkey, I tried in vain to get access to the Mohammedan students in Constantinople. When we started to board our ship we heard the firing of rifles, as Armenians were being shot down in the streets. We were told on good authority that during the few days we were there hundreds of them had stones tied to their necks and were sunk in the Bosporus, because they had had the courage to think aloud or to

associate with others who thus publicly expressed their opinions.

Three years ago I revisited Turkey. The contrast in the experiences of the two visits seems almost incredible. On this last visit I went to Constantinople to help organize, at the gateway of the political capital of the Mohammedan world, a conference of the World's Student Christian Federation. Plans were explained frankly and fully to the government authorities, and not the slightest obstacle was placed in the way. The Conference was attended by leaders of the Christian forces among students from twenty-five different nations. Although the number of delegates was limited to about two hundred, there were represented among them over fifty branches of Protestantism.

This most representative conference of all branches of Christendom was permitted to carry forward its discussions in the most open manner. Its speakers and members did not apologize for their religion. They set forth constructively the meaning of Christianity and its world program. In addition to the regular conference sessions, there were held every night in the six largest halls obtainable in different parts of Stamboul and Pera, meetings for the educated and influential classes—in one hall in the Armenian language, in one in Turkish, in another in German, in two places in French, and in still another in English. The halls were thronged by Moslems and Jews, as well as by members of the eastern churches.

It is true that in the more recent past a serious reaction has set in. Many facts of a discouraging nature might be given, but against the most unfavorable considerations and circumstances there should be set in contrast certain facts which did not exist at the time of my first visit nearly twenty years ago.

On my first visit it proved to be impracticable to gain access to Mohammedan students in Cairo, the great educational capital of the Moslem world. I had to confine my

efforts in Egypt to meetings with the Coptic and Protestant Christian students. Returning to that land three years ago, I raised the question whether I might not give lectures on the power and claims of Christ to the Moslems and other Egyptian students. Representatives of government, and even some of the missionaries, while admitting that such meetings might be held, advised against holding them on the ground that they might stir up the spirit of fanaticism. Some of the more sympathetic Christian leaders were amazed at the plan proposed, which was to secure for the meetings the Abbas Theater, the largest in Egypt. As a theatrical company had engaged the place for each night, it was necessary to hold our meetings at a very unfavorable hour in the afternoon following the university work of the day. Notwithstanding this fact, the large theater, which accommodates twenty-five hundred, was overcrowded every afternoon, and after the first day it became necessary to have the help of the police to control the crowds of students on the outside who were striving to gain admittance.

On the last afternoon, I put to them this invitation: "Those of you who would like to believe in the deity of Jesus Christ, if you could do so with intellectual honesty, meet me as soon as possible at the hall of the American Mission." Hastening through the crowded Cairo streets to the appointed place, I found, to my surprise, the hall filled with students who had come in response to this invitation.

My first visit to India lasted through the cold season of 1895-96. Conferences and public meetings were held in all the university cities. These resulted in the formation of several Christian Associations. In connection with the evangelistic meetings only a few Hindu and Mohammedan students were led to become investigators of Christianity; none of them, I think, confessed Christ during my visit, although it was a source of joy to learn that two or three subsequently became Christians. Even these small beginnings in that most difficult student field of the world, the home of

non-Christian religions, sent me on my way greatly encouraged.

On my return to India with Mr. Sherwood Eddy two years ago, I found a vastly enlarged opportunity. Again the tour embraced the five great university centers—Madras, Bombay, Lahore, Allahabad, and Calcutta. In every place the largest theater or hall we could obtain was filled to overflowing with students. Here were audiences of crowded ranks of Hindus, Mohammedans, Buddhists, Parsees, as well as agnostics and adherents of various eclectic systems. Little bands of Christians were scattered among them. Every meeting constituted a conflict so great that at its close we went away completely exhausted. In Madras one Sunday afternoon it seemed as if everything were going against us. Many were hissing at the mention of the name of Christ. Groups of students had stationed themselves in different parts of the room to create disturbance and thus break up the meeting. At a critical stage I noticed several men leave the meeting and feared that the break-up of the meeting was imminent. But in a few moments there came a hush upon the vast, tumultuous assembly, and, as Christ the living Lord was exalted in the closing appeal, one was distinctly conscious that His Spirit was moving mightily upon the consciences and hearts of men. Some months later we learned the secret of the marked manifestation of superhuman power. Those who had gone out of the meeting were some earnest Christian students who went behind the stage and fell upon their faces before God in fervent intercession. Then we understood that Christ had again stilled the tempest.

At the close of our tour in India a conference of Christian students from seventy colleges of all parts of India and Ceylon was held at Serampore, the scene of William Carey's remarkable labors. One evening at dusk Bishop Azariah, who, on the preceding Sunday in Saint Paul's Cathedral, Calcutta, had been consecrated as the first Indian bishop,

baptized two Indian students who had become inquirers in our meetings in Calcutta. This took place in the Hooghly River at the very spot where a hundred years before, William Carey, after seven years of service, had baptized his first low-caste convert. It means far more for a few Hindus and Mohammedans in India to take such a step than it would for a thousand agnostics in the great universities of America or Europe to make a public profession of faith in Christ.

All over India to-day, not simply scores or hundreds but thousands of the educated classes are secret inquirers. They have been intellectually convinced and their hearts have been deeply moved, as a result of the faithful and self-denying work of the missionaries. What is needed is the additional impulse which will come when the Church of the West recovers and utilizes the gift of intercession.

Buddhism in its purest and most aggressive form is found in Burma and Ceylon. It means much, therefore, that both in Rangoon and in Colombo, the principal student centers of these two fascinating countries, the largest halls were required to hold the Buddhist students who came together to listen to addresses setting forth the unique sufficiency of Christ to meet the deepest needs of men and nations. In these places, as in the Indian cities, hundreds were led to form the purpose to study Christ and to obey His truth.

When I first visited Japan in 1896-97, I met with a good reception and helped to plant the Christian Student Movement both in government and in missionary colleges. During a period of three months filled with meetings, some two hundred Japanese students were led to become inquirers. Similar encouragement attended a second visit nearly five years later. My third visit was made in connection with the Conference of the World's Student Christian Federation in 1907. At that time international deputations of Christian leaders preached the gospel to the educated classes in virtually every student community of the empire, and large numbers were led to become Christian disciples. Many won-

dered whether there would ever recur such an opportunity; but last year the doors were found to be even wider open than ever. Wherever I went the halls and churches were overcrowded with eager listeners, and seldom was a meeting held in which less than a hundred and fifty students decided to become inquirers. A larger proportion of those present at the different meetings became inquirers than in similar meetings held among the educated classes in any other land.

When I first visited China, in the year 1896, I became deeply interested in the problem of reaching the literati, the ancient and influential scholar class from whose ranks for two thousand years had come the leaders of the nation. When the question was raised as to whether I might not gain access to the literati, missionaries told me that we would never live to see the day when they would be accessible to Christian effort. In reporting on the student field of China at that time, therefore, I characterized the Chinese literati as the Gibraltar of the student world, by which was meant an impregnable position. Five years later, on revisiting the country, a long day was spent with the presidents of seventeen missionary colleges discussing the problem of reaching the literati. At last we came to the reluctant conclusion that all that could be done would be to cultivate here and there personal relations with these scholars in their homes, and also once a year to stand at the gates where the scholars stream out at the end of their examinations and hand to them Christian literature. As for assembling the literati and thus having opportunity to influence them collectively, or to draw them into any organization, that was deemed to be quite hopeless.

Again, five years later, as I traveled over the Chinese empire, I found that the walls of Jericho had begun to crumble. In some places I could look through, and here and there I could reach through and clasp hands with those splendid representatives of educated China, both the ancient

and the modern literati. In exceptional cases it was possible to bring them together in meetings where I could appeal to them on behalf of Christ. In contrast with all this, even these promising beginnings, stand the almost unbelievable incidents connected with the visit made last year.

When I reached Hongkong a deputation from Canton met me and stated that they had hired the largest theater in the country, a building holding thirty-five hundred people, for the student mass meetings to be held in that gateway city of South China. When I asked them why they had not arranged to begin the work in a smaller hall they challenged me to wait and see. On going to the appointed place before the advertised hour for the opening meeting, the streets adjoining the theater were found thronged with students, and we were told that every place in the theater was taken. On the platform were seated some fifty leading Chinese officials of the province, most of whom had studied in Japan or America. They had come to show in the most conspicuous way their sympathy with the purpose of the meetings. One night the chair was taken by the Chief Justice of the Supreme Court, another night by the Premier, and the next night by the Commissioner of Education. Each evening I gave two or three extended addresses, the meetings lasting three hours and a half. Over seven hundred students and teachers became inquirers, one fourth of whom have been baptized and have been received into the churches —a larger proportion than usually take this step in connection with similar efforts in universities of the West.

At each meeting the inquirers signed cards making the three following promises:

1. I will make a conscientious study of the four Gospels; and, that I may do this to the best advantage, I will meet for one hour each week with others who are making the same investigation.

2. I will pray daily to the holy God for wisdom to find the truth, and for courage to follow it after I have discovered it.

3. When my reason and conscience permit me to do so, I will take Christ as my Saviour and Lord.

They were not given opportunity to sign the cards until after I had spent over half an hour in explaining several times the meaning of these three promises.

Facts such as those here set forth could be greatly multiplied not only with reference to the countries touched in this review and contrast, but also regarding many other parts of the wide world-field. They demonstrate that the cause of the Christian religion is entering upon a new age. Old things are passing away; all things are becoming new. The non-Christian nations are indeed wide open. They are more accessible than ever. Their fields are dead ripe. They are ready for the sickle. The time has come to reap on a scale which transcends anything hitherto attempted. The plans of the Kingdom must be greatly widened. The leaders of the aggressive forces of the Christian religion must grapple with the present marvelous world situation in a truly statesmanlike way, and in complete reliance on their superhuman resources.

The Uplift of a Race

REV. P. J. MAVEETY, CORRESPONDING SECRETARY OF THE FREEDMEN'S AID SOCIETY

A PART of the great home missionary problem, and quite intimately related to the salvation of Africa, is the uplift and moral and spiritual development of the ten millions of black people in the United States of America. Over three hundred years ago this man was caught in the wilds of Africa, and against his will was forcibly transported to America, and for two hundred and fifty years he helped in slavery for the development of the material resources of these United States. His services and sacrifices were no inconsiderable part of the price paid for the material advancement of our Southern States. Without him that sec-

tion of the country could not have been brought to the high degree of agricultural productiveness to which it has attained. It could not very well get along without him today. The ten millions of black people in the South are a necessary and essential factor in its material prosperity. At the close of the war four millions of these human beings were freed from slavery. They were without education, without property, and, worse than all, without experience in taking care of themselves. The South, prostrated by the awful carnage and destruction of war, was not in a position to furnish them with educational and material opportunities. The people of that section had all they could do to rebuild their own broken fortunes, and reconstruct the material machinery of the South. How to accomplish his uplift and provide adequately for his future as an integral part of the population and resources of the nation was, at that time, and has been since then, our most difficult problem. We have been calling it the race problem, forgetting that any race under similar circumstances would have produced a problem; for everywhere ignorance and poverty, when congested and in immense masses, constitutes the most serious problem of human uplift.

The churches of the North, interested in the moral and Christian development of all races of mankind, felt a call to this most serious and needy home missionary field, and soon after the war representatives of the Methodists, Presbyterians, Baptists, Congregationalists, Episcopalians, Roman Catholics, and others went into the Southland and established churches and schools among the recently emancipated Negro people; and from that time until this they have continued this service. Conditions have so developed that the Negro people are put by themselves in their schools, in their churches, and in their social relations. Under such circumstances the greatest need is a right leadership from among the people themselves, and this the schools and churches are rapidly producing.

The greatest present need of the black man in the South is Christian leadership in the pulpit, in the schoolroom, on the farm, and in that divine art of human healing practiced by the physician. The Freedmen's Aid Society of the Methodist Episcopal Church, with its twenty-two schools, three hundred and seventy-two teachers, and six thousand nine hundred and sixty-one students, is the contribution of our Church toward the training of ministers, physicians, school-teachers, and industrial leaders for the three hundred and twenty-five thousand colored membership in our Church, and through them for the ten millions of the African race in the United States. At Atlanta, Gammon Theological Seminary has one hundred boys in preparation for the Christian ministry, and it has already contributed fifteen hundred to the work of the ministry in all the colored denominations of the South. These men occupy the places of responsibility and power, and mold the moral and spiritual characters of millions of their race.

Meharry Medical College, at Nashville, has over five hundred boys and some girls in training to be physicians, dentists, pharmacists, and trained nurses. Of the three thousand five hundred Negro physicians in the United States one half of them are graduates of this institution. Its work commends itself to philanthropists of all races, so that Jew and Gentile, Christian and non-Christian, heartily unite in its support.

Flint Medical College, at New Orleans, has had its medical work temporarily transferred to Meharry, for lack of endowment and equipment, but is carrying on its hospital and nurse-training departments, with the prospect that when its hospital building shall be enlarged it will continue a center of spiritual and physical healing to nearly a million of colored people in New Orleans and vicinity.

The other nineteen schools, located at strategic positions in the South, are mainly engaged in furnishing school-teachers, plain village, country school-teachers, trained

under Christian influences, to go out into the needy districts of the South, to teach in the day schools, and be an inspiration and a help to the pastors as Sunday school workers. Dr. James H. Dillard, Director of the Slater and Jeanes Funds, himself a Southern educator of large experience, expresses what is the conviction of the United States Commissioner of Education and all other educational leaders in the South, that the greatest single need of the colored people in the South to-day is competent and well-trained school-teachers. These young people constitute, with the ministers and the physicians, the inspirational leaders and examples of all that is best and highest in our civilization for the colored people of the South.

In addition to the production of school-teachers, our institutions are doing more or less of industrial training. Claflin University, at Orangeburg, South Carolina, and Morristown Normal and Industrial College, at Morristown, Tennessee, are centers where carpenters, blacksmiths, shoemakers, tailors, and other industrial leaders are trained and sent out to direct and guide the material development of the black people. In all of the schools the domestic arts and sciences are given a large place. In connection with the Model Homes of the Woman's Home Missionary Society, where these exist, young girls are taught cooking and sewing, and trained in practical home-making, so necessary to this new and humble race. Wherever possible model gardens and farms are operated for profit and instruction.

What has been the black man's response to fifty years of schooling? Here is a census of a half-century of freedom in material gains:

CONDITIONS OF THE COLORED PEOPLE

	1863	1913
Total Negro population	4,441,730	9,828,294
Homes owned by Negroes	0	500,000
Churches owned by Negroes	400	31,393
Church membership	40,000	3,207,305
Sunday schools	0	24,380
Sunday school scholars	0	1,448,570
Illiteracy	90%	30.5%
Value of property, estimated at	$1,200,000	$1,000,000,000
Number of farms owned	0	250,000
Value of church property	$500,000	$65,000,000
Number of college and university graduates	30	8,000
Professional men	0	75,000
Number of practicing physicians, estimated at	0	3,500
Number of practicing lawyers	0	1,500
Number of business men, estimated at	0	50,000
Number of children in schools	25,000	2,000,000
Number of Negro towns	0	50
Number of Negro teachers	0	30,000
Land owned by Negroes	0	20,000,000 acres, or 31,000 square miles
Drug stores	0	300
General stores and other industrial enterprises	0	20,000
Newspapers and periodicals	1	398
Hospital and nurse-training schools	0	61
Banks owned by Negroes	0	72
Insurance companies	0	100
66.2 per cent of all Negroes ten years of age and over are engaged in gainful occupations.		
Property owned by Negro secret societies	0	$8,000,000
Capital stock Negro banks	0	2,000,000
Annual business done by Negro banks	0	20,000,000

With such a record as this shall we discontinue or relax our efforts? By no means. With patience and sympathy, and with confidence in the power of the gospel of Jesus Christ to save all the races, we shall not turn back until the descendants of the emancipated people shall enjoy that larger, fuller, higher emancipation of the mind and heart, which comes only through a full acceptance of the principles and teachings of our Lord Christ.

Winning America

FREEMAN D. BOVARD, CORRESPONDING SECRETARY, THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

I

FOR the better understanding of the Missionary agency of the church the Board of Home Missions and Church Extension may be described as a device by which the whole church may assist the individual local church and by which the individual local church may effectually promote and sustain the broad plans of the whole church. Mr. Kipling, in one of his jungle rhymes, says,

> "The strength of the pack is the wolf,
> And the strength of the wolf is the pack."

The principle is a simple one but a fundamental one. The individual church cannot realize its full strength without the impact of the whole church. The primary reason for organizing Boards of Home and Foreign Missions is to conserve, unite, promote, and direct the benevolent gifts of the local or individual church. The local church in order to cooperate in these large nation-wide, world-wide plans of the kingdom of God must apparently sacrifice something of its individual rights. All great cooperative movements of society imply the surrender of individual rights.

The Board of Home Missions and Church Extension is the local churches, the Annual Conferences, acting in their collective capacity, applying their benevolent collections to the maintenance of the ministry and to the building of Churches. Ohio is greater as a part of the federal government than Ohio could be as a separate State. Ohio Methodism is greater as a part of federal Methodism than it could be as an Ohio Methodism alone. If the local church would count for its highest and best, would register in the most efficient outcome, it must be loyal to the great unified plans of the church.

II

Methodism, acting in its collective capacity as a Board of Home Missions and Church Extension, undertakes to aid and increase the efficiency of the living, aggressive ministry. By a direct donation last year of $684,535 it was able to hold to the front, in the country, in the city, and among foreign-speaking people about four thousand Home Missionary ministers. That amount is an average of $150 each. By giving this $150, holding the missionary minister in his place until he is able to get a hold upon the community, the community responds annually with about $450 additional. By this cooperative method the amount raised for ministerial support is actually increased over $1,800,000. We must see this problem in the aggregate in order to be just in the conception of the Church acting in its collective capacity. Since 1864, when the Church Extension was first effected, Methodism has aided by donation and loan more than sixteen thousand churches. The Donation Fund authorized this year $164,925. The General Committee, not the Board, sets apart this amount to the various Conferences according to their several needs. The Loan Fund is to be understood as being entirely different from the Donation Fund. The Loan Fund is derived from money placed by individuals in the hands of the Board to be loaned to the churches. No part of it comes from the churches. This fund has grown from $1,325 in 1868, to $1,748,350 in 1914. Of this amount $1,254,561 has come by way of annuities, and $493,788 has come to the Board by gifts from individuals. The Board has loaned to the churches since 1868 a total of $3,432,560. Of this amount $2,627,698 has been returned. There is now loaned to the churches, properly secured by bond and mortgage, $991,540.

III

Thus far one might suppose that the Board of Home Missions and Church Extension is a sort of banking estab-

lishment—a financial clearing house—and so it is; and as such it collected and disbursed $1,060,000, for the most part in pennies and dimes from its wide constituency, and administered nearly another million of loans. It has made the gifts of the people do the work for which the gifts were made. There are few banking establishments in the country that have handled more money, and yet that is only one part of the work done by Methodism acting through the Board of Home Missions and Church Extension. It is not the most important part.

The highest results are not registered in terms of finance. There are ten downtown churches in a single city whose doors would have been closed long since but for the aid given by this Board. It is safe to say that during the past year in our great cities, more than one hundred downtown churches have been able by the aid of the Board of Home Missions to keep open their doors. In the particular city and in those ten downtown churches has been gathered a Sunday school membership of over five thousand two hundred and a church membership of two thousand seven hundred. The indirect missionary influence of these downtown churches is proportionately large. Through these home missionary agencies the message of the Kingdom reaches not less than one hundred thousand of the poorest of the poor in these great cities. To this must be added the enormous work that is being done among the foreign-speaking peoples in our cities. Through this Board evangelistic work is being carried on among twenty-five different foreign-speaking peoples. The results cannot be estimated in terms of arithmetic. Through the aid of this Board nearly one hundred thousand foreigners in the great cities have the gospel of the Kingdom in some vital form preached to them. To this must be added the social service being rendered by our city missionaries. Boston, Brooklyn, New York, Philadelphia, Cleveland, Denver, and scores of other cities have a great and triumphant story to tell. Methodism in the capacity of its

Board of Home Missions and Church Extension is spending about $150,000 in one hundred cities.

IV

Forty years ago a great population was rolling into Iowa, Nebraska, Kansas, and Colorado. These States are no longer frontier States in the same sense they were at that time. Still they are full of frontier problems. Every State, without a single exception, west of the Mississippi has doubled the price of its entire farming area since 1900. The population in Iowa and the Middle-Western States has gained in ten years from three to seven per cent only. More than three million of the Middle-Western and Eastern population have gone over the Rocky mountains since 1900. There are hundreds of Protestant churches practically deserted in the Middle West. At a Methodist rally in Long Beach, Southern California, some months ago, to which only Methodists from the State of Iowa were invited, more than eighteen thousand were present. If a similar invitation had been extended to Ohio, the response would have been equally surprising.

The Southern California Conference was organized in 1875 with about a dozen itinerants and less than two thousand church members. In one short generation it has grown to nearly two hundred and seventy-five itinerants and a membership of nearly fifty thousand and a university with more than two thousand five hundred students enrolled. It is already one of Methodism's great benevolent Conferences. What is true in southern California is relatively true in the great Northwest. A great population is pouring into the States of Oregon, Washington, Idaho, and Montana. More than one hundred thousand people—homesteaders—have come into Montana during the last year. Hundreds of thousands of acres of land held in reservation by the government have been released and great colonies of homesteaders are rushing in to occupy these lands. The government is add-

ing to the value of this vast Northwest by new irrigation projects. In eastern Oregon there is a settlement of nearly forty thousand people in a district of forty thousand square miles, and until recently neither a Protestant church nor a Protestant preacher was to be found in that area. There is a vital sense in which the problem of "Winning of the West" is at the door of the Protestant churches. There is not a State west of the Mississippi River in which any one of the Protestant denominations predominates. There is a vast Roman Catholic movement to the West. The public schools are rapidly falling under the control of that ecclesiasticism.

The movement to the West is by no mean the only great movement of the United States population. If we are to depend on statistics, more than three million six hundred thousand people have moved into the sixteen Southern States. Here land is cheap, here Protestantism dominates, here the tide of foreign immigration has not been appreciably felt. The whole South is being reorganized. This applies to the country socially, educationally, industrially, and economically. The public school system is literally booming. The population of Texas has increased over one million during the last decade; the Church in its large and collective capacity must take notice of these vast movements of the population. Help must be extended to the churches stranded by the departing population, and especially is the Church bound to send pastors to the West and to the South, where this vast population is making new homes and a new civilization.

V

The movement toward the country is measurably in a psychological state. A strenuous effort is being made by most of the denominations to increase the efficiency of the rural church. Methodism has always been strong in the country. The itinerancy is adapted to the country. Whether any considerable number of the urban population will move to the country permanently will depend primarily on eco-

nomic conditions. If the country overproduces, and the markets break down, the people will not be able to remain in the country. Tens of thousands of sacks of potatoes perished in the fields of California because the Boards of Trade refused to flood the market. It is too soon to say what this vast agricultural movement means. Thirty-one State Legislatures passed laws in its favor in 1913. The high schools and State universities are in many States adding agriculture to their courses of study. Agricultural conventions, conferences, congresses, assemblies, and institutes in all parts of the country are the order of the day.

Methodism cannot neglect this great agitation. Young college men are coming to the front in Ohio, in Indiana, and far out on the Western frontier, and in a spirit of heroism and great self-sacrifice are revitalizing the circuit system. The result may be easily predicted. The whole circuit system will be made modern and efficient. The city and the country are alike calling for Methodism's methods and Methodism's spirit.

VI

Until arrested by the European war, an enormous tide of immigration—nearly a million a year—was pouring into this country. Something like three hundred thousand of that number returned every year to their European homes. This vast flux of immigrants gave America cause for serious concern, because these immigrants had to be transformed into American citizens and assimilated into this great free republic. Methodism as one of the great Protestant forces is responding to this call. Every country in Europe has felt the power of the Methodist Episcopal Church.

In 1886 a Japanese Mission was opened in San Francisco. Two thousand converts and a vast reenforcement to the missionary forces in Japan were among the results. It is no exaggeration to say that the Japanese Mission in San Francisco has done more to bring about a better understanding

between this country and Japan than all diplomatic agencies combined. The distinguished services of both the superintendents of the Japanese Mission in San Francisco have been recognized by the emperor of Japan, who conferred on each of them the decoration of a high order. Many of the reforms have been introduced into Japan by Christian statesmen brought to Christ in our San Francisco mission. The present ambassador to the United States is an alumnus of one of our western Christian colleges; and his first secretary, one of the ablest Japanese statesmen, is a convert of the San Francisco mission. The San Francisco Chinese mission has a similar record.

There is proof positive and overwhelming that the Chinese missions in San Francisco, more than all other agencies combined, worked out the initial concept in Southern China of the Chinese republic. The Chinese missions in San Francisco have set aflame all Southern China. Sun Yat Sen, the first president of the republic, was a convert of the Presbyterian Mission in Hawaii. The Chinese Christians in San Francisco give over $2,000 a year to support Christian work in Southern China. From San Francisco, Sacramento, Los Angeles, Portland, and Seattle, Methodism is pouring streams of light into China, Japan, and Korea. This country through the Christian missions is vitally connected with all the great nations of the world.

A Saloonless America

HOWARD H. RUSSELL, OF THE ANTI-SALOON LEAGUE OF AMERICA

ON the tenth day of December, 1913, I saw a throng of people at a great meeting at Washington raise up their right hands and declare, "With God's help we will see this thing through." What was it they purposed to see through? The day before there had been introduced into the House and Senate of the United States, at the request of a committee

of two thousand, a proposition to amend the Constitution of the United States for the permanent prohibition of the manufacture, sale, importation, exportation, and transportation of intoxicating beverages through the length and breadth of the United States of America.

How are we going to see this thing through? We are going to have Methodist cooperation, and that of the men of the other church bodies of the country, and the women also, coming, as they are now, rapidly into the power of citizenship. We are to see this through with the cooperation of such organizations as will be represented here by Wayne B. Wheeler, looking toward State prohibition. We are to have the cooperation of such organizations as the Church Temperance Society of the Methodist Church.

I am representing the Anti-Saloon League of America. We have headquarters at Washington open during the sessions of Congress and the year around, where we are watching with a corps of workers, and, whenever necessary, sending forth the call for cooperation in new measures introduced session by session into the Congress of the United States.

My colleague is to-day in Honolulu. He is looking at first-hand at the crisis there. When he returns, our headquarters will be instructed to introduce a bill, which I dare predict will be passed, to give prohibition to the Hawaiian Islands.

Senator Shepard introduced a bill to wipe out what was left of the saloons in the Capital City. It was not carried at that time, but in the next Congress the three hundred saloons now left of the twelve hundred with which we began business twenty years ago will be wiped out.

We are moving now to get ready to win the last ten States. To help us it is necessary that we have twenty-five thousand people at the Convention of the Anti-Saloon League to be held next July in Atlantic City.

Be there yourself and see that others are there to join the 25,000 who will unite in pledging that "With God's help we will see this thing through."

A Saloonless Ohio in 1915

WAYNE B. WHEELER, ATTORNEY FOR ANTI-SALOON LEAGUE OF OHIO

OHIO is going dry. Our enemy in the beer barracks are disappointed and discouraged over their disastrous victory last fall. They expected to open more than fifteen hundred saloons by means of their so-called "Home Rule" amendment. Since the November election, sixty-two wet-and-dry elections in villages, cities, and townships have been held. In fifty out of these sixty-two places the majority have voted against the return of the saloon. Other elections are scheduled, and we believe the results will be satisfactory. It appears now that the new saloons under the Home Rule amendment will be fewer than four hundred. Their "victory" will be the scaffold on which the traffic will be executed at the next election.

The first gun of the enemy's campaign was fired in last Sunday's papers in advertisements that cost the liquor interests thousands of dollars. It was a whine and a wail of woe—"Please do not sign the petition and bring on another election this fall." Why are they so afraid of another election this fall? If they were in a business which they could defend on its merits, they would not fear a test of public sentiment. They charge in their advertisements that the dry forces tried to destroy the initiative and referendum. This is about as near the truth as they usually come.

We asked the Supreme Court after the election to order the election officers to recount the ballots in precincts where there was fraud and dishonesty. The courts said they had no authority to make such an order, as there was no specific law providing for it. Following this, we asked the court to set aside the election, as there was no specific election machinery providing for submitting the questions at the last election. If officials could not use implied power to

have an honest count, they ought not to use implied power to hold the election. The election was upheld, however, on the theory that the constitutional provision relating to the initiative and referendum is self-executing and there was no necessity of specific authority for holding an election on questions submitted. We have fought the brewery interests consistently every inch of the way in the courts, in the Legislature, and at the polls, and this is why they are now asking for a cessation of hostilities. Their slogan in this campaign is printed on a button worn by the members of the Cincinnati delegation in the Legislature. It says, "Give us a rest." Our reply is, "No rest for wrongdoers." We will give them "a plenty" before the campaign is over. We are going to fight it out, General Grant style, if it takes all summer, or a dozen summers.

There are many reasons for the faith that is in us that Ohio is going dry. In the first place, Ohio's beer barons cannot win the next election by deception, by corrupt use of money, or by stealing the votes as they did last time.

The Home Rule slogan of the last campaign was deceptive. It is worn out. They cannot fool the people all the time. Under this same slogan and by the initiative and referendum, the liquor interests repealed county option in Oregon, but the people realized their mistake, and at the next election they adopted State prohibition, just as we will do in Ohio. History will repeat itself.

Corrupt methods never win permanent victories. Our enemy, according to their filed reports, spent $600,000. This does not represent half of the money used. Much of it was spent in violation of law. We will have the machinery in working order at the next election to prevent such illegal expenditure of money; and where it is attempted, those who try will suffer the penalties of the law.

Honest Elections Law

To help prevent the recurrence of such fraud and dis-

honesty, an Honest Election Law has been passed. It provides for a recount in case of a dishonest count and for a contest. It penalizes the judges and makes them forfeit their office when they violate the plain provisions of the law, as they did the last time in many precincts. Challengers are provided by the law and deputies are named by the contending committees to see that the law is enforced in each precinct. Whenever a "wet" committee attempts to buy votes or intimidate voters, that precinct will not be counted. It removes the incentive for corruption. When we have an honest election in Ohio, with the influence of money removed from it, Ohio is going dry.

Saloon Fight a State Issue

The voters of Ohio now realize that the liquor question is a State issue. One large brewery-dominated city forced this iniquitous amendment on the rest of the State which otherwise had voted by majority of almost fifty thousand against Home Rule. A saloon-debauched citizenship, voting through corrupt methods practically as a unit, has served notice on Ohio that it will not allow the people of the different counties to have the kind of legislation they want. We must either accept the beer standards of our big cities, or take the logical alternative—vote the State dry. We accept the gauntlet thrown down by the enemy. Ohio will be dry.

More Than a Wet-and-Dry Fight

It is more than a wet-and-dry fight. If our saloon-controlled centers can dictate legislation relating to the moral welfare of the State, it will not stop with the saloon question. Most of the safeguards that protect the home and moral welfare of the State will also be attacked and destroyed. This is a fight for civilization itself. There is no middle ground. You will have to line up with the saloon and evil forces of the community, or with those who stand

for the fundamental principles of government and civic righteousness.

Law Enforcement Problem Solved

It has been hurled in our teeth for years that prohibition cannot be enforced. We now have our enemy cornered. Read the statement recently made by the president of the Columbus Associated Breweries. Mr. Hoster stated that the reason why the twelve-million-dollar brewery corporation went into the hands of a receiver was, "dry counties under county option and prohibition in West Virginia." Read the statement of the liquor dealers from Cincinnati, following the decision which we secured in old Virginia enjoining express companies from shipping liquor into West Virginia in violation of law. They say that one decision will cost them a million dollars a year in Cincinnati alone. This decision was made possible under the Webb-Kenyon Interstate Liquor Shipment Law and the law-enforcement statutes of West Virginia. Every State now has the opportunity to secure effective law-enforcement measures. Their fight from now on will be made on the basis, not that "prohibition doesn't prohibit," but that prohibition does prohibit. And in its wake you will find breweries, distilleries, and saloon buildings being converted into avenues for far greater employment of labor at a better wage and producing happiness rather than hell.

Our Enemy's Friends Are Deserting Them

One by one the former champions of the liquor traffic are deserting them. They are doing it, not out of a spirit of revenge, but because they are convinced that the leaders of the liquor traffic are insincere in their claim for regulation of saloons. Major Dan Morgan Smith, who has been their chief counsel for years, says that he was authorized by the liquor dealers of this country to promise regulation in order to defeat prohibition; that in every instance the

liquor dealers failed to make good; that there is not a model license law on the statute books of any State of the nation, and the liquor dealers will never voluntarily allow such a law to be placed on the statute books or enforced; that regulation that regulates will never be, and therefore every man who wants a solution of the saloon problem must stand for prohibition. He says he will come back into Ohio in October and help to undo the harm he has done this State, by going as nearly as possible to every city in the State where he has spoken for the liquor traffic and plead for the prohibition cause.

The Tax Problem

A few misinformed citizens still believe that saloons help to reduce taxes. If this be true the municipality, county, or State, that has the largest number of saloons should have the largest balance on the right side of the ledger. Its indebtedness should be less, and the large amount of license money that comes into the treasury should make a very light tax. Look at these facts from Ohio municipalities.

Facts from Ohio Municipalities
(Latest statistics.)

	Cleveland	Cincinnati	Columbus	Toledo	Dayton
License money	$566,000	$428,000	$202,000	$188,000	$138,000
Bonded indebtedness	43,317,140	61,480,000	16,629,199	10,756,812	5,179,400
Taxes for all purposes	11,312,680	7,827,790	3,317,523	3,526,790	2,134,552

The facts indicate that even though a city receives a large amount of license money, heavy taxes and bonded indebtedness are necessary to run a city government.

The last General Assembly appointed a commission to try and devise ways and means for lessening the burden in the cities or find a sufficient revenue to pay the running expenses of the cities. The liquor interests at once said—turn all the liquor tax into the municipalities. The report of that commission shows that in proportion to the cost of

institutions made necessary by the saloon, and the revenue raised, they are paying about seventy-six per cent of the cost they make in municipalities and less than fifty per cent in the State. The saloon is always a liability to every community. This is one of the reasons why the Liquor Dealers' Liability Law was introduced to make the liquor dealers of Ohio pay for some of the damage they do their patrons and their patrons' families. Let the liquor dealers of Ohio foot this bill for a year or two and they would all be in the hands of a receiver.

The report from the Minister of Finance in Russia says that in December, 1913, with vodka shops everywhere, the savings of the Russian people amounted to but $350,000. In 1914, with prohibition, the savings were $14,500,000.

We Will Be in Good Company This Year

We do not go into the fight this year alone. All around us we will have fighting comrades. West Virginia has already planned to establish auxiliary headquarters on the border line and send us speakers and facts. A score of men will be available, if need be, to come into Ohio to answer the falsehoods of the liquor dealers concerning that State. We will be in the midst of winning fights all through the campaign. In September South Carolina will vote, and no one doubts the result in that State. Nine States have abolished the saloon within the last six months. Montana, New Mexico, Vermont, and Nebraska are planning for the fight within the next year. The reports will be coming in from the States where the saloons are abolished telling of reduced crime and increased prosperity. It will put fighting blood into the veins of our Ohio citizenship.

Within the next sixteen months a majority of the States of this Union will be under the white flag of prohibition. Facing these facts, is there a quitter in the ranks here in Ohio? Our slogan must be "Forward, March! close the lines, and move on to final victory."

The Christian Motive in Social Reform

DR. GEORGE P. ECKMAN

THE dream of America without a saloon is rapidly being realized, and the rum oligarchy is coming to understand that what has been hoped for by the friends of righteousness is soon to become a fact in the national life of this country.

At first they did not pay much heed to the movement. They did not even blink their dreamy eyes at it. They thought it was too small and inconsiderable for their attention. Presently they began to laugh at it because it had attracted some attention, but they considered it absolutely ridiculous. They sneered at the women who knelt before the saloon doors. Then there came a time when very foolishly and incautiously they attempted to argue the question. That was the beginning of their decline. Then there came another time in which it was apparent that the country was being aroused, and something must be done to stem the tide of opposition to the organized liquor traffic. Science was lending its assistance, and the highest intellects all the world over were confirming the desirability of the utter abolition of the use of alcoholic beverages. And then when there came before the world the more recent national attitude toward the liquor traffic, the organized rum business of this country began to withdraw itself from the public gaze so far as possible, and is now hastening to run to cover. It will speedily be calling upon the hills and rocks to fall upon it to conceal it from the wrath of the American people and of Almighty God.

The prohibition victory is coming. That we may the more speedily bring it on, we need every man to reaffirm the principles upon which this great movement is to be conducted by those who call themselves not only citizens of the United States but also of the Commonwealth of the House of God. The principles that underlie this movement are

necessarily the principles that underlie every social reform.

Professor Peabody has said that the difference between Socialism and Christianity is that Socialism is seeking to make poor men rich, and Christianity is seeking to make bad men good.

We are to tackle this temperance question because the saloon is an enemy to the financial integrity of the country and to the material welfare of the individual citizen, because the saloon is a menace to social order, because the saloon is the one supremely nefarious influence by which our political life is becoming debauched. The saloon is against health and order, and all the interests of mankind as we study them from the standpoint of the economic values. But above all these considerations is the fact that the saloon under the leadership of the devil is the scourge by which human souls are driven to hell; and because these souls are immortal and their spiritual interests are of far more value than are their temporal interests, we who call ourselves Christians must work on a purely moral and spiritual basis.

The Christian motive is one that far surpasses any economic or prudential motive. Men point out the fact that this terrible struggle going on between labor and capital is striking at the very heart of the order of society, and therefore we must see to it that the breach is healed. They say to us that the women are called upon to bear burdens too heavy for their shoulders; that this evil must be corrected. They say that hundreds of children are being poured into the greedy maw of selfishness, and therefore great harm is being done to our social life. They say that this great gulf between the very rich and the very poor should be bridged. But any pagan could see those things as clearly as does the Christian. The Christian motive for the healing of the sores of our social organism is the motive that impelled Jesus Christ to give His life for men and women that He might redeem them from the curse of sin. That is the motive that must be uppermost in our minds to-day.

Why was the hull of the Maine taken out of the harbor of Havana? Why did Congress appropriate a large sum of money to raise it? Doubtless due in part to a patriotic sentiment, and to a feeling of regard for that ship; but chiefly because that old beaten hull of the Maine was a menace to navigation. That is the thing which sometimes urges the citizens of this country to do something for the relief of the great social distress of our time. You say the drunkard is a menace, the prostitute is a peril to civilization, and you are right. You say this great disparity between the rich and the poor is an intolerable condition which is bound to do harm to the republic. But if you have no better motive than these considerations, you are not much better than the pagan who is enlightened to the situation and who say these evils must be remedied.

A minister was traveling across a lake from one place to another. A storm arose and a box containing his books and manuscripts was dumped into the waters of the lake. They succeeded in recovering the box, but he found that the waters of the lake had washed away every particle of the ink from those precious sermons. When he held up the paper to the light he saw that his own writing had been effaced, but the water mark of the manufacturer still survived. That is a parable of human life. God made man in His own image—you may blur that image, but you cannot blot it out. Down there in the mud and slime and mire, down there where life is almost extinct, the image of God is on the face of the bruised and broken man. And to restore that image to its original beauty is the only motive that will sustain us in our social efforts.

I read a book the other day about Africa. In it there was a story of an English traveler who was watching a number of men putting out on a craft on the river. After reaching the middle of the stream they were thrown into the river and only one came to the surface, and as the white traveler watched him he saw a black boy of six or seven years of

age on the shoulders of the African clinging for dear life. When the African came to the shore the English traveler rushed out and said, "You are a brave man; you have saved that boy's life." "O, yes, I saved his life all right," was the reply. "I tried many times to shake him off, but he clung too tight." That is true with regard to much of the work that is done by the State, by the city, by the country. The needy and the distressed cling to us; we would shake them off if we could, but because this is impossible we relieve their distress.

A Chinese convert was once trying to explain the difference between Christianity and the religions of the East. He said a man had fallen into a pit and he could not get himself out of his sorry plight. There came a priest that way. He looked down into the pit and said: "I am very sorry for you. If you could reach up your hand, I would reach down and deliver you from this plight." But he could not raise himself even an inch. Then came Confucius that way. He heard the man's cries and leaned down and said: "I wish I could help you. How did you get into this condition? Let me give you a piece of advice. If you ever get out of this pit, be sure never to fall into it again." Then Jesus Christ came that way and heard his wails. He leaned clear down to the bottom of the pit and took the man by the wrist and lifted him out, and sent him on his way saying, "Go and sin no more." That is the kind of thing we Christian men and women must do. Unless we have the motive of the Christ who reached clear down into the pit, and unless we have the dynamic by which He was able to lift that man out of the pit, we shall not be able to save society, however sagacious we may think ourselves and however profound may be our diplomacy.

[After the addresses concerning the liquor fight, Dr. Doughty led the convention in prayer, as follows]

I feel that there is only one thing that we can do after

these addresses, and that is to pray. There will be something else required of us soon, but just at this moment I want to call this convention literally to the knees. I would like to have ascending from this place for the next seven or eight minutes more than two thousand prayers. I am going to ask you to be absolutely quiet, and then one after another I will suggest subjects for intercession.

First, let us all pray for the churches in this fight in Ohio, that they may be true to Christ's call.

And shall we lift up our hearts unitedly to pray for all the Christian pastors of Ohio, that they may be heroes in this fight.

Once again, shall we lift up our hearts to Almighty God that the laymen may respond and may bear what it is going to cost of money and of advocacy and of loss in order that this fight may be put through.

Now shall we pray for our public officials in Ohio, that the men may have the courage to put into office the kind of men that will see this kind of a moral and spiritual program put through.

And now shall we not with one heart give prayer to Almighty God for a saloonless Ohio.

Once more, shall we not pray for a saloonless America.

Let us pray for all the editors of our Christian nation and the editors of Christian papers.

Shall we now lift our hearts and pray to God for Bishop Anderson in his leadership; and for Wayne Wheeler in his leadership; and for Clarence True Wilson, and for all the other men who are leading in the great temperance fight through the nation.

Shall we lift up a prayer to God for Billy Sunday to continue his mighty warfare against the saloon.

Let us pray for the Anti-Saloon Convention at Atlantic City.

Also let us pray not simply for a saloonless Ohio and a saloonless America, but for a saloonless world.

O Christ, we look once more into Thy face and once more we pray that we may drink deeply of Thy relentless spirit of enmity to all the enemies of mankind, and may we go out from this time of intercession with set faces and an inflexible will to see this thing through. O Christ, may we put on the whole armor of God, that we may stand our ground on the day of battle and having fought to the end may remain victors on the field. This we pray in the one name that will prevail, the name of the Great Captain and living leader, even Jesus Christ. Amen.

The Challenge of This Day to the Trained Youth of the Church

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ONE phrase stands out in the theme that has been assigned to me: "This Day." When Charles Sumner entered the United States Senate he found a place of quiet and content, whose great leaders folded their arms and talked of past glories. "You have come upon the stage too late," said Senator Benton to him. "All our great men have passed away—Mr. Calhoun, Mr. Clay and Mr. Webster are gone. The great issues raised by our form of government are settled also. Nothing is left, sir, but puny sectional questions or petty strifes about fugitive slave laws involving no national interests." When Sumner ended his career twenty years later, this nation had passed through the most momentous epoch of her history, and Sumner had been one of her great leaders in that time of trial.

The first challenge of every great day is to the vision of men. Great days are behind us; a greater day is upon us. There is only one epoch in Christian history that can compare with this generation. Nineteen hundred years ago

Christianity faced such a day. The barriers between nations had broken down; a new empire was coming to its own. Travel, commerce, and wealth grew apace; but with luxury and self-indulgence on one side, grew bitter poverty and slavery upon the other. The old faiths were crumbling; the old standards of conduct were disregarded; the empire spread abroad in power of arms, but its inner life was moving on to decay, and all this time the countless multitudes were feeling ever more deeply the pressure of life's burdens, and groping for some message that would save them.

What was true of the little world about the Mediterranean is true of our big world to-day, where the open doors of one single nation show more people than all that old empire contained. To-day again old faiths and old standards are breaking down, while the needs of life grow deeper and more insistent. It is not only the message for the single soul that is needed, as it always has been; there is need for a gospel that shall command state and industry as well, that shall rule the life of nations as of men, that shall bring not only a command and a faith, but a transforming power of life.

Paul met the challenge of his day because he had a vision. His was no petty parochial Christianity. Jerusalem was too small for him; Antioch was too small. He saw an empire, and he saw a gospel that was the power of God for all that empire's needs. The first challenge is a challenge of vision. The religion that sees only one parish, one denomination, one country, is passing away. The challenge to-day is for a religion as large as life itself.

The second challenge is the challenge of faith. Have we a gospel for this greater world as Paul had for his?

That challenge comes to us, first of all, from the foreign field. What that challenge is I need not state after the messages that we have had from Mr. Mott. But there are two facts that need to be driven home to the consciousness of the whole Church. The first is the fact that this day is

a passing day. I do not say that doors that are open will be closed for good, but they will never be so wide open again. We have seen the wonder in our day. The forces that have been gathering for centuries are having their way. The hard crust of ancient institutions has been broken. Science, democracy, a new nationalism, a new cry for liberty, a spirit of revolt—these are everywhere stirring. It is the hour of change; but change is not progress. Can Christianity master the tide and direct the current and fix the channels which the new life will finally take?

The other great fact is the need of a larger gospel at home —a message for market as well as temple, a power that shall command all our life. That challenge is facing the new generation on the foreign field as well. Here is China, with her treasures of iron and coal in a single province beyond those of Pennsylvania, with her unmeasured resources in labor, with a market of her own unequaled and as yet untouched. All this means an industrial development in China during this century such as not England or Germany or America has seen, and that means all the problems of an industrial age. With nineteen Christian centuries behind us these problems are testing the very foundations in our own land. How shall China meet them? Where shall she gain the light to guide and the moral power which will enable her to face those problems with that reverence for humanity and that passion for righteousness without which her last estate may be worse than the first?

And that gives us our problem at home. Here in our own land we must show forth the full meaning of the gospel before we can carry it effectively to others. How can we commend our gospel to China as the supreme rule in state and industry if we have not yet demonstrated in our own land what a Christian nation is? It is not enough to say, "Here is our gospel which will satisfy your soul." It is not enough to point to our saints and show what Christ can do. We must be able to say, "Here is a state where government

is righteous, where the power of the whole body politic is at the service of the poor and the weak." We must be able to show an industry where there is work for every man that is willing to toil, where there is a living wage for the man that works, where children have a fair chance to get ready for life, where we care more for men than for dividends and more for righteousness than for our rights. Can we say that so long as men toil for twelve hours a day and work seven days a week? so long as hundreds of thousands are out of work with a great army of children that must serve? When the leaders of China turn to us and say: "What do these foul tenements mean? What are these houses of shame, where you sell your daughters, body and soul, and open for young men the paths that lead to hell? What does it mean that you license the sale of poison and then take the money stained with blood to carry on the state? We have slain the opium serpent in a decade; why cannot your Christian state slay the saloon dragon in a century?" What shall we say to such questions? The challenge of this hour to the Christian Church is not simply to win America for Christ, but to make America Christian. That is no longer merely a home mission problem. It is to-day our biggest question in foreign missions.

The next great challenge to faith is the challenge of war. The tragedy of Western war is a handicap in every mission field of the East to-day. Its challenge comes not simply to the Christian, but to every man who has one drop of red blood that beats for his fellowmen. Here is the delusion that has cast its spell over millions of our fellows. What matters it whether they are driven into battle or march of their own free will? What matters it that there is a rebirth of patriotism, or even a revival of religion? The great heartbreaking, damning facts of war remain. There is not one high and holy interest for which we have been fighting in the name of Christ that is not smitten by the spirit of this war. We have sought to make human life sacred. War has flung it

forth for slaughter. We have taught the sacredness of talent and the divineness of service. The hand of the artist, the skill of the mechanic, the voice of the singer, the brain of the scholar, the brawn of the laborer, the spirit of the saint, the hopefulness of youth, and the wisdom of ripe years—we have had a vision of a new world in which humanity should conserve all these treasures for the sake of the life of the whole. War has taken them all—strong muscle, noble heart, trained mind; for the war they are only so many machines to slay and be slain. We have been summoning our forces for a new crusade, the war against poverty and disease and ignorance—the age-old forces that prey on human kind. Such a crusade demands not only a high purpose but great treasures as well. It is an economic as well as a moral campaign. War has sacrificed these in one great holocaust of hell. We have fought for the home. War has razed it to the ground. We have toiled for the new world of peace. War has come in to sow its seed of lives and reap its harvest of prejudice and bitterness and hatred. If war be the last word for our human race, then we have failed in all for which we have striven.

There is only one answer that can be given. The answer is the ideal of Christ and the spirit of Christ. Slowly but surely the ideal and the spirit have been mastering the spheres of life in enlarging circles, first the family, then the neighborhood, the state and the nation. Slowly but surely we have been seeing that not in strife and disunion but in the truth of brotherhood and the law of service does the largest welfare of men lie. Men were never before so sure of that message as it concerns home and community and nation. We must take one step more and make it apply to the family of the nations. The gospel of Christ is a war against war, and the spirit of Christ alone can bring the new day. On the heights of the Andes, looking out over the Pacific, there stands a great figure of the Christ. Here where hostile armies clashed in the days past there stands this figure sur-

mounting the globe which sets forth the world that He is to rule. On the pedestal beneath are written these words: "These mountains shall crumble to dust ere Chilian and Argentinian break the peace which here at the feet of the Redeemer they have sworn to keep." Some time the nations shall find their way to that same place, and the new peace of the world shall come at the feet of Christ.

There is one other challenge to our faith—the challenge that concerns the Church. Some one is saying: "You are challenging men to enlist in the Church; but is it not the Church that has failed? Look at Europe. Where is the Church's protest against war? Look at our own land. Why has not her voice been raised against injustice in industry and unrighteousness in our social life? Look at our divided forces. The forces of evil were never so strong, the battle never so fierce, and the Church stands disunited.

Now, we cannot say a simple "No" to that charge; but there are two facts that we must see clearly. First of all, the Church is in the making. It is not a finished Church. It is formed of fallible men and women and it is not yet the Church that it is to be. Second, fallible though it is, it is this Church that is the hope of men. It is this Church that has preserved the Scriptures, that teaches the gospel. But that is not all. There never was a day when the Church was girding itself more earnestly for its task. The great critics of the Church in this day are men within the Church, honestly, searchingly looking at the Church in the light of the world's needs and the Master's great purpose. There is a new day coming in the Christian Church, and the new day is set forth in such a gathering as this. Once the Church meant simply her priests or pastors; to-day it means this great body of Christian men. Once the churches were shut up each in its little parish; but there is not a church represented here to-day that is not reaching out in its influence through all the world. Once the Church dreamed only of heaven; now we are praying "Thy kingdom come on earth,"

and toiling for the day when the will of God shall be done in all the life of men. Once we talked about maintaining the Church; now we talk about setting up the Kingdom. Once the Church tried to save itself; now we know that the rule of the Church is the rule of all Christian life—the rule of service. We measure the Church to-day by what it is doing in its community for the world. Once we made much of the forms of doctrine which separated us; now we make everything of that loyalty to Jesus Christ in service, in which we are slowly but surely drawing together. The Church is making ready for the new day, and her service is the biggest opportunity that faces the trained youth of this age.

The final challenge is the challenge to devotion. The call to-day is not simply for a new vision and a new faith, but for men who, in the light of the faith and the vision, will consecrate themselves to the task. That means a new generation of captains of industry and leaders of labor, of journalists and of makers of law. But it is more than that. Above all we need a new generation of trained young men that see the work that lies at the bottom. The problem that lies before us is a moral problem—how to bring the message of Christ, the method of Christ, and the spirit of Christ into the thought and life of our world to-day. The men who must do that are our Christian teachers and preachers. The greatest opportunity to-day is the opportunity of the ministry. Here is the place where, with least loss of power, with the most direct access to men, the opportunity is given of bringing the dynamic of the gospel to bear upon the age. A group of men gathered together not long since at a supper given in honor of the publisher and owner of a number of daily newspapers. Here was a man whose printed sheets went into hundreds of thousands of homes, and yet when he stood up to speak he said, "I went into the newspaper business because I could not be a preacher." More striking still is the word of that great socialist and labor leader of England, Mr. Keir Hardie: "If I were a thirty years younger

man with the experience I have gained during the past thirty-five years, I would abandon house and home and wife and child, if need be, to go forth among the people to proclaim afresh the full message of the gospel of Jesus of Nazareth."

The young men of to-day are answering that challenge. The young men have always answered the hard challenges. It is told of the Clan Cameron, of Scotland, that once a year their men and young men were all gathered together at the mouth of the River Firth. Where its sweet waters mingle with the salt of the sea, the men in battle array gathered together. There in the form of a cross they laid their battle-axes on the ground. There each year they renewed their oath of allegiance and then raised together their battle cry: "Shoulders together, shoulders together, shoulders together, Clan Cameron." It is ours to-day not simply as the Methodist men of Ohio but as part of God's forces in our great land to raise that cry as we renew our allegiance, "Shoulders together, shoulders together, shoulders together, for Christ and for His cause."

The Bearing of the War on Christian Missions

JOHN R. MOTT

IN recent months I had the sacred privilege, as well as the sad privilege, of being in the war zone of Europe; and I will say that I have come back much older than I was a few months ago. I would be a hypocrite were this not the case. No man could see what I have been obliged to see without being a changed man; and no man could listen to what I have heard and not have the springs of vitality sapped. I have been going to Europe nearly every year for twenty-five years, but I have never known Europe until this

time. I have come to see that you cannot know a nation, just as you cannot know an individual, until you see that nation subjected to an impossible strain. Then you see the lines of least resistance; then you become aware of the weaknesses, as well, happily, as of the strains of power. I have looked into the very soul of the great European peoples, and I say reverently I have entered into fellowship with their sufferings. Naturally, I received impressions over there just as you would here even at long range. I was impressed in each nation by the fact that the people of that nation are perfectly united. There may be rifts of division—in my judgment there are rifts of division beneath the surface—in each nation now at war, but they are not apparent. Everywhere you are impressed with the solidarity of the nation. In France I found Roman Catholics, Jews, Protestants, agnostics blending their age-long differences in a common loyalty and devotion. In Germany I could hardly believe what I found, in view of my earlier experience, that the social democrats and the imperial government had formed a wondrous unity. So in each of the other nations. I received the impression that in each country the people are not only perfectly united but absolutely determined. If you ask me to name the nation which gave me evidence of having the least will power, I would be unable to answer your question, because nowhere did I find evidence of flabbiness of will, weakness of purpose, or want of staying power. That lends tragedy to the situation.

Take France. I read a book written by a Roman Catholic ecclesiast, entitled France Herself Again. The writer was showing how in recent years France has reverted to her best type; and how tremendously the events of the recent months have accentuated his main contention! Instead of that old emotional, changeable, volatile, talkative France with which you and I are familiar, I found a people characterized by wonderful poise, calm, not speaking, fixed in their purpose, steady—but not more than any other nations which I visited

on both sides of the struggle. In each country I found the people not only perfectly united and absolutely determined, but fully confident. I did meet here and there a German who doubted as to their ultimate success on the sea, but I never met a German who had any doubt whatever as to their success on the land, nor have I since heard of one.

In each country I found the people trying to justify their position before all the other nations of the world, and in particular before the United States of America. They seem to look upon us as a supreme court. And, by the way, it impressed me with our tremendous responsibility. Among the thousands of conversations which I had with leading men of all these nations, as well as with men in humble walks of life, sooner or later an attempt was made to discover what was the present or probable attitude of the American toward their particular position.

When people tell you that this war gives evidence of the breaking down of Christianity, they are not thinking straight. There has been no circumstance which has so revealed the fact that Christianity has been getting in its work. In connection with what previous war or occasion have we had such abundant proof that conscience has been educated so that to-day one finds it troubled and seeking to justify itself? And that reminds me that to-day in each land at war they are using the phrase "holy war." If you were to ask me which country regards it as the most holy war, I might say Russia. In all my visits I have been impressed with the thought that the Russian people, as a whole, are among the most religious of people, possibly with the exception of the British Indians. I do not know that I should make that exception. The Russians go literally from their knees to the war.

Likewise in France, how different it seemed! for instead of finding, as I have in all my earlier visits, that the educated classes and the governing classes, and the virile men in general, were indifferent concerning religion, this year I

found not only the churches and chapels, but the cathedrals, packed to their outer limits, not by women only, but by all classes of men not called to the colors. I had a letter a week ago from a friend in Paris telling of a prominent representative of the government, who had just come back from the front, investigating a certain department of the war, and he had only one criticism to make, and he is an agnostic: "My only criticism at the front is that our soldiers are becoming too religious."

In Germany, not only on Sundays but on week nights, and often in the daytime, you will find the churches and chapels thronged. No regiment thinks of going to the front without the holy sacrament. The song that I heard most, sung by the soldiers of Germany, and they were singing much of the time, was not "Die Wacht am Rhein," not "Deutschland über Alles," but the Luther Hymn, and my attention was called to the fact of how they repeated over and over again the familiar second stanza—you recall it.

The other day, coming down from Manchester, England, I was talking with an English soldier invalided home as a result of concussion from shell fire. A large number of men are wounded by shell fire. I have read that seventy per cent of the wounded are wounded by shell fire. But in addition to this, many men, even of the strongest nerves, break down sooner or later, because of this steady shell fire, and are invalided home or sent back among the reserves for the time being. This was one of those men, a Christian man. He said to me, "It was awfully hard for us in a certain action to turn the machine guns on a German regiment as it came forward, when we heard the familiar strains of the Luther Hymn."

The colossal dimensions of this war are everywhere in evidence. It is colossal, gentlemen, when it has called to the colors in the belligerent countries alone a little over twenty millions of men; and if you add the neutral countries where they have been mobilized, nearly four million more

in Italy, the Balkan group, Switzerland, Holland and the Scandinavian group, the dimensions become truly colossal.

I crossed Germany the other day—a beautiful day. The sleeper service had been cut off, and I went all the way through by day. We passed over two hundred thousand soldiers. I was reminded of what Bismarck, looking forward to the time that his country would have enemies on both fronts, once said, that Germany will have three armies, one on the East, one on the West, and one on the *eisenbahn.* Germany seems to move whole divisions in this war to the French and Polish borders, six hundred miles, with the same facility as in earlier wars they moved regiments from one position to an adjacent position.

It is a costly war. Part of the time I was in Germany I was the guest of the under secretary of the finance department of the imperial government, a friend of mine of many years standing. In other nations I conferred with similar authorities. I have come to the conclusion, and I have no reason to change my opinion, that the actual daily expenses for purely military and naval purposes, since August first, in all the nations combined that are now at war, has been a little over $37,000,000 gold, and some estimates are over $50,000,000. That is the smallest part of it. If you add the work of demolition in northern France, as one sees it everywhere in Belgium, still more in Poland, where over nine thousand towns and villages have been destroyed, then in Galicia, on the eastern borders of Prussia and in Russia proper, the price mounts. Then when you remember that nearly all of the armies outside of the British Isles are conscriptive, that is, that not only peasants, but also bankers, doctors, lawyers, wealthy men, are invariably summoned to the ranks, and that you take out of the productive and the constructive work of the nations the most virile, the most purposeful, and the best-equipped men, the price further mounts.

While crossing Germany the other day I was impressed

by the extent to which the industries had been halted. In northern France I found that the provinces that produced more manufactured products than all the rest of France were largely tied up. Belgium, the most highly organized industrial nation of the world, was tied up absolutely. In England, a little further removed from the center of the war zone, the great industries have been contracted. Then when you think of our own nation, and every other neutral country, where you can point to activities that have been brought to a halt by this war, the price mounts. And if you add what it costs to produce a man and bring him up to the point where he is shot dead, and realize that over seven hundred thousand men have been killed, you begin to get a larger conception of the price that is being paid. Did I say seven hundred thousand? The number now is considerably over a million slain. When I called on our ambassador, Mr. Page, in London, I mentioned this to him, and he said, "I cannot take it in." But, gentlemen, I begin to take it in.

The first home I visited in Europe was one in Germany. My host said thirty-one of his family had been called to the war, and that nine of the thirty-one had been killed or wounded. And the last home that I visited was that of Lord Balfour, of Burleigh. He thought his older son was captured, but he learned that he had been killed five weeks before. He received a letter of condolence while I was there. As he read he choked up and he said, "Mott, finish it for me." So it was, going from one house of tears to another.

It is a suffering Europe. Before I left there over three million had been wounded. A large portion have what they call clean wounds, and are therefore patched up and sent into the fight again; but making all allowance for this, the numbers which have been added since I left—I am well within the facts, as I can prove—make nearly four millions of wounded. Can we take that in? A friend of mine in eight

days counted in Belgium one hundred and fifty-one railway trains, averaging twenty railway carriages each, or over three thousand railway cars, filled with the German wounded, moving eastward. It reminded me of rivers of pain. There are similar trains in Austria-Hungary I have seen those rivers of pain in France, and there are more of those trains in Russia than possibly in any other country in this war. I have seen them in England also.

The other day in Paris a friend of mine took me to the French lines. We went through the beautiful valley of the Marne, to the valley of the Aisne, within sound of the great guns by the trenches. I counted the fifteenth hospital—there are more than that—and I saw the rivulets and the gushing torrents coming out—rivers of pain. But there is another kind of pain over there; it is that dull pain, that insistent pain, that pain ever present in every conscious moment, and therefore working in the unconscious moment that causes mothers, daughters, sisters, even little children, to start in the night. Truly, it is a suffering Europe. It is stretched on a cross. But, thank God, it is an unselfish Europe.

I was expecting to enter into a difficult negotiation on the continent, which necessitated my asking certain people for help. I asked Mr. Page if it would not be a presumptuous thing for me to request help from strangers, and he said, "You will not find a selfish man or woman in Europe." I suppose they do not think it out, but if they do, they probably think it this way: "While millions are stretched on beds of pain and hundreds of thousands are laying down their lives, God help us to do something to help relieve the strain and suffering."

I reached Holland two days after the fall of Antwerp. They had already taken in over one million Belgian refugees. They were not complaining; they were not boasting of their lot; they were rising to the occasion. I have never seen a whole nation unselfish before. Town after town had more

Belgian refugees in it than Dutch. Before I left England they were arriving in that country eight or nine thousand a day, and the English, Welsh, and Scotch were eager to get them. Before I sailed from Britain the British people had given over $20,000,000 for benevolent funds, and have given vastly more since. Imagine my feelings when I landed in New York, when I saw in the New York Times that up to that time our aggregate gifts had been but about $1,000,000. We have been doing better recently. We are beginning to get under the load.

What are the effects of this war? No doubt you have read them between the lines. You cannot spend each day for purely military and naval purposes more than all the Protestant and Roman Catholic missionary societies in the world are spending in a year on the expansion of the Christian religion, without cutting into the present and future resources of civilization. You cannot turn the machine guns on the most virile men of the strongest nations of Europe, and keep them turned on, without cutting into the next generation as well as this one. In this war the guns do not stop, it is a solid siege. They have spent more days fighting than we did in the Civil War. My friend in Paris said, "We make sixty thousand bullets per day, and we use fifty thousand per day." Something leads me to believe that this war will not last beyond another winter. There have been a little more than forty thousand men a day killed, wounded, and imprisoned, more nearly forty-five thousand. You cannot stand this indefinitely.

It was a sad sight in Germany to see four hundred and eighty thousand new young recruits in their new uniforms. They distributed these beautiful boys twenty years of age to the two fronts, and put them in with the veterans, and there many were mowed down like wheat. And it brought tears to my eyes in England and Scotland to see the flower of those British Isles sent to certain death. The man who says these are not adverse results is thinking superficially.

They are cutting down the leaders, not only of the present but of the next generation.

I am grateful to add there are favoring considerations in connection with this war. One is that this war has demonstrated, as nothing else has done, the strength of the international Christian bonds, as manifested in movements like the Young Men's Christian Association, the Students' Christian Movement and the missionary movement. During my trips in the past twenty-five years over there I have built up an acquaintance of thousands in those countries, including leaders, and therefore I can bring you accurate word that I know by name men who have the confidence of millions in each of these countries, who have entered into an agreement that in these Christian enterprises, after they have fought out as citizens their political differences, they will instantly resume constructive cooperation after the war.

I have seen the greatest miracle that the world has ever seen. It is the miracle the enemies of Christianity in the early days of the Christian era had in mind when they said, "Behold, how these Christians love one another!" I know people on both sides of this struggle. By what they are doing behind each other's backs I know that there is something in the world that Christ released when he said, "Love your enemies." I do not find it springing up from any other source.

Another favoring consideration is that it is revealing the helpfulness of international bonds. Now I have seen the strong nations helping the weak nations. I have seen the neutral countries springing to the relief of the belligerent countries. The little countries put us to shame—Switzerland, Holland, Denmark.

Another favoring consideration is that it is revealing the necessity of those international Christian bonds. This war will not be followed by over forty years of international revenge as in the case of the Franco-Prussian war; neither

will it be followed, as in our Civil War, by the division of whole churches, which are still rent in twain. It will be followed by an instant rebuilding of the great international structure.

Another favoring consideration is that this war is revealing the shortcomings of the nations, and it is always well to know our shortcomings. This reflection is with me, gentlemen, by day and by night. What might we not have done if all leading citizens of our nation, in common with the other nations, had been busy throwing down strands of international friendship, busy magnifying the good points of other nations, busy molding right attitudes between nations and other peoples? Would we have drifted to these rocks? Certainly not. We will not drift to them again, if I understand the nations to-day.

Another favoring consideration is that it has revealed capacities for vicariousness, for suffering, for sacrifice, and a heroism of which we have not dreamed. I have been criticized for saying that it will take twenty thousand of the best young men and women from our colleges to evangelize the world in this generation. You will never again hear me make such small demands on the colleges of Christendom. In Canada, in three of their greatest universities, half of the students have volunteered. Before I left England fifty-six per cent of the students, and sixty-six per cent of the Christian students, and ninety per cent of the officers of the Christian Associations, had volunteered. Gentlemen, we have not been putting hard enough things on the students. There is a danger of bringing up a generation in ease, in softness, and in extravagance. It is time to appeal to the heroic. They will respond and we will save our nation, and we will take our part in the world's work. This war is trying the faith of men by fire. I come to you to say that faith is being purified, that superstition is being burned out. Men are not believing as many things, but the things they do believe are the things that count. The faith

of Europe is being centered as never before, not in a vague, shadowy influence, but in the Lord Jesus Christ.

Another favoring consideration is that it is revealing the unparalleled opportunity for helpfulness and reconstruction. A year ago when I returned from the Far East I was able to report that all the nations in that ancient part of the world were in a plastic condition, but I never thought I would live to say what I now say, that Egypt, Russia, and Turkey are now plastic. And, more striking still, I say that Europe is now in the melting pot.

I spent an evening with President Wilson not long ago, and in answer to his inquiry as to the principal impression I had received in Europe, I said: "Mr. President, if I may express it in Scripture language it would be 'As your faith, so be it unto you.'" And by you I meant America. When this war is over, the nations now engaged in it will be exhausted economically, exhausted vitally, and I am afraid I must say exhausted largely in hope, in faith, in courage. Then America, with unspent energies, with the spirit of prophecy, with courage, not afraid of her strength, not afraid of her idealism, if she is sufficiently unselfish, may help meet, as we have never dreamed, even in the days of our fathers, the needs of the nations. May we not be found wanting at a time like this, when whole nations are stretched on a Calvary cross. How incongruous at such a moment it would be for America to drift into zones of selfishness. Rather may she preserve a true neutrality, keep her moral powder dry until the psychological moment, and then not be afraid of her destiny.

PART II

THE RESOURCES

The Transcendent Importance of Prayer

JOHN R. MOTT

PRAYER and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before *give* and before *go* comes *pray*. This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achievements of the early Christians, which were made possible by their constant employment of the irresistible hidden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers they prayed. When the time came to send forth laborers the Church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles, that is, the leaders of the Church, might give themselves to prayer. When persecutions came the Christians nerved and braced themselves by prayer. Every undertaking was begun, continued, and ended in prayer. In this we find one secret of the marvelous triumphs of the early Christian Church.

The source of the spiritual vitality and power of any Christian movement is prayer. Our hope and confidence in this enterprise of world-wide missions are chiefly placed, not in the extent and strength of the missionary organization; not in the number and power of the missionary force; not in the fullness of the treasury and in well-appointed

material equipment; not in the achievements of the past, even those of a spiritual character; not in the experience acquired by centuries of Christian missions; not in the methods and agencies which have been devised; not in the brilliancy and popularity of the leaders of the missionary movement at home and abroad; not in statesmanlike and farsighted policies and plans; not in enthusiastic forward movements and inspiring watchwords; upon none of these considerations do we rely principally, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." The source of the power of any spiritual movement is God, and the energies of God are released in answer to prayer.

Everything vital to the missionary enterprise hinges upon prayer. The opening of the difficult fields depends upon prayer. Some one has said that China was opened at the point of the lancet, but that is a very superficial observation, for prayer had made possible the work of medical missions in that field. Anyone who has studied the history of the pioneer missionaries of China and the cause of their going to lay siege to that great empire knows that prayer was the great unlocking force. Years ago it was said that the zenanas could not be opened to missionaries in India and in other parts of the Far East. It was the subject of much discussion. But while the discussion was in progress God swung the doors ajar in answer to fervent and faithful prayer and effort.

Moreover, to batter down the walls of opposition, persecution, and peril, prayer is as sufficient as it is essential. There has been no more heartening example of the reality of intercession than we have had in that marvelous group of facts connected with the raising of the siege of Peking. At a time when rationalists in Europe and in our own country have been loudly asserting that prayer does not have achieving power, that it does not bring things to pass objectively, that it has simply a reflex influence, this experience has been an inspiring evidence in the eyes of the world, which

has challenged attention and has banished much of skepticism upon this subject.

Are more workers needed? Prayer is the secret of securing them. It is not alone by organizations, nor by fervent appeals, nor by multiplying the secretaries of the Student Volunteer Movement, that we are going to get all the workers needed. The one method which Jesus Christ emphasized for obtaining laborers is prayer, and He went to the center of every problem. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." It is as wonderful as it is true that God has conditioned the going forth of the laborers upon the faithfulness of His own disciples in prayer.

In 1872 the Church Missionary Society instituted the observance of a day of intercession in order that they might obtain more workers. In the five years preceding 1872 they sent out fifty-one missionaries; in the five years following that year, during which years they observed this day of special intercession, they sent out one hundred and twelve missionaries.

In 1886 the China Inland Mission had two hundred missionaries. A number of them met that year for an eight days' conference for Bible study and also for united prayer. While they were together they were led to unite in prayer that God would thrust forth into that mission during the year one hundred additional missionaries; and before the conference closed one of them suggested that they have a praise meeting to thank God for answering the prayer, "because," he said, "we shall not all be able to come together for that purpose a year hence." They did so. Within the following year there were six hundred who applied to be sent out; the mission selected and sent out one hundred of them.

Is it money that we need? If so, in prayer again lies the deepest secret.

Dr. and Mrs. Gulick, of Kyoto, wanted to assist some

Japanese students to secure money for a Young Men's Christian Association building in connection with one of the government colleges in that city. They wanted only $2,000. Dr. Gulick wrote a letter to The Evangelist in New York, describing their need. That copy fell into the hands of a certain business man in New York State. He read it and was vexed by it. He thought that there were enough regular appeals for financial help without having special appeals made. He put the paper away, but could not leave it: the matter kept troubling him. Finally, he took up the paper, read the article again, and dictated a letter to The Evangelist asking whether they had received the $2,000 needed. They replied that none of it had come in. He then wrote that he would give four installments of $500 each, that the building might be erected. Dr. and Mrs. Gulick and a group of Japanese students had been uniting daily in prayer for this definite object.

George Muller received and disbursed during his lifetime over $7,000,000 without formally or directly appealing to men. He regarded prayer as the one explanation. If we were as anxious about enlisting the prayers of Christians as we are about securing their money, and if we made the obtaining of funds as much a matter of prayer as we are in the habit of making this a subject of discussions and of planning, we would have all the money needed for carrying on our missionary work.

We need greater efficiency in all the missionary agencies and among all the various influences that are being exercised. There is being poured upon the world each year in Bibles and in Christian literature, in preaching and teaching, far more Christian truth than was proclaimed and disseminated in the Roman empire in many long years in the early history of Christianity. If the truth is not achieving as large results proportionately as it did in those days, it is not the fault of the missionaries so much as it is the fault of Christians at home, for not backing up their efforts that there

may be added the help of the Holy Spirit in the use of this truth. The truth does not convert men. It is the Spirit of God using the truth, and using us, who convicts men of sin and leads them to accept Christ as their Saviour; and the Holy Spirit works in answer to prayer.

Thinking about the efficiency of agencies suggests the necessity of more prayer for the missionaries. I have met in my travels nearly two thousand missionaries, representing about one hundred different missionary organizations, and their principal request was that there be enlisted in their behalf the prayers of home Christians. Louder than their cry, "Brethren, come over and help us," there rang out the cry, "Brethren, pray for us." The day upon which you think the missionaries need your prayers least, they may need them most.

We know not when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood. We know not the devices of the Adversary. Let the Scripture warning ring in our souls, "God forbid that I should sin against the Lord in ceasing to pray for you." I sin against myself in ceasing to pray for you, for such neglect makes me just so much more selfish and unsympathetic. I harm you in ceasing to pray for you, because I reduce your working power. But more serious still is it that I sin against God in ceasing to pray for you. We have no right to send our missionaries unless we mean to back them up with prayer; for God's power only, in answer to prayer, can enable them to overcome their hindrances. Therefore let us be faithful in praying for those who are not within the range of our vision, who are in fields of great difficulty and peril and trial and loneliness, and who without our prayers cannot do their largest and best work.

Let us not forget to pray for the native Christians. Remember that they have come up out of sin, superstition, and degradation. Remember how weak they are in many cases.

Remember how fiercely they are tempted. Above all, remember that from the ranks of the native Church are to come by far the larger part of the laborers who are to evangelize the world.

Do we desire to witness spiritual awakenings on the mission field? In prayer preeminently lies the secret.

In 1883 a wave of rationalism and skepticism swept over the Doshisha, the leading Christian college of Japan, and it became very cold spiritually. Dr. Davis, one of the missionaries there, recognized the power of intercession and wrote to over twenty colleges and theological seminaries of America, asking the students to unite in prayer for the Doshisha. Many Christian students heeded the request. On the night of the Day of Prayer for Colleges, when the American students united in prayer, the Doshisha students in different rooms, without any direct human influence being brought to bear upon them, were led to fall into conversation on the subject of personal religion and to give themselves to prayer. A revival began that very night and spread through the college. It resulted in the conversion of a large number of the students.

Prayer is the greatest force that we can wield. It is the greatest talent which God has granted us. He has given it to every Christian. There is a democracy in this matter. We may differ among ourselves as to wealth, social position, educational equipment, native ability, inherited characteristics; but in this matter of exercising the greatest force that is at work in the world to-day we are on the same footing. It is possible for the most obscure person in a church, with a heart right toward God, to exercise as much power for the evangelization of the world as it is for those who stand in the most prominent positions. Therefore no one is excusable if he commits the great sin of omitting to pray.

Think of the blessing that we are withholding not only from ourselves but also from our churches, from our missionaries, from the distant mission fields. What right have we

to leave unappropriated or unapplied the greatest force that God has ordained for the salvation and transformation of men and for the inauguration and energizing of Christian movements?

Prayer Indispensable to World Winners

W E. Doughty, Educational Secretary, Laymen's Missionary Movement

The deepest need of the Church is for a fresh discovery of God. If the Church is to break up and overcome the inertia and unbelief at home, and if she is to win back the lost frontiers and capture the unconquered citadels in the non-Christian world, she must have a deeper, fuller, freer, richer life in Christ.

The Way Out

How, then, are men to unlock the treasures of the heavenly world?

First. There must be a new going back into the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the Book. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives. The first great recovery is a recovery of the Word of God.

Second. Men must be led to see that the missionary enterprise should be a personal objective and ministry to every disciple of Jesus Christ. The world will never be evangelized by preaching from the pulpit alone. It will be evangelized by the living testimony of men in the trades and professions, in the market places and highways.

Third. There must be a rediscovery of the place and power of prayer in the spread of Christianity, with all the unwithholding consecration, with all the calls for vicariousness that genuine prayer implies.

Three Forms of Prayer

A simple classification sufficient for practical purposes is that there are three kinds of prayer—communion, petition, and intercession. As S. D. Gordon says, "Communion and petition store the life with the power of God: intercession lets it out on behalf of others."

Many limit prayer to communion with God. To some prayer is a brooding, a dream, a reverie and nothing more. We agree with Tennyson that "solitude is the mother country of the strong," but that is not all that real prayer implies. There is much about God that can never be learned or experienced except as men join Him in the spiritual conflict with evil which intercession implies.

Often it is said that submission, acquiescence, is the highest attitude of the soul. If submission means obedience to the will of God, this must always be the position taken by righteous men. All true prayer must of necessity revolve around the will of God. A genuine intercessor must always be able to say,

> "Not Thy gifts I seek, O Lord:
> Not Thy gifts, but Thee.
> What were all Thy boundless store
> Without Thyself, what less or more?
> Not Thy gifts, but Thee."

This is, however, far from the whole truth. Those who assert that submission is the highest attitude a soul can take toward God often make a pious phrase a substitute for the moral and spiritual conflict which intercession includes and without which no man can grow into virile manhood. If the biographies of all the men of achievement in prayer, whether in Bible times or in modern times, were fully written, vastly more would be said about importunity than about submission. Dr. P T. Forsyth well says on this point: "We say too often, 'Thy will be done,' and too ready acceptance of this will often means feebleness and sloth. Prayer is an act

of will much more than of sentiment, and its triumph is more than acquiescence. The popularity of much acquiescence in things as they are is not because it is holier but because it is easier."

What Is Intercession?

I. Intercession is the world's most powerful practical, human working force

Service, the giving of money, the going out of missionaries represent the going forth of the life of the Church. Intercession is no less a putting forth of its vital energy.

Let it be frankly admitted that there are mysteries in prayer that have not yet been satisfactorilly explained; but while this is granted, it cannot be denied that prayer is a great living reality among the working forces of the achieving Christian leadership of all time. It is inconceivable that God should ask his children to cry day and night, to continue steadfastly in prayer, to pray without ceasing, if there is no reality in prayer and if it is not a great law of God's working for the redemption of the world. The Bible often asserts and everywhere assumes that prayer has power to change things, that something really happens when men pray aright. In Christ's teaching prayer is never vague aspiration, but involves the putting forth of vital energy divinely intended to secure definite and unmistakable results. Prayer is not passive, it is active. It is the kinetic energy of the soul applied to the highest tasks in the Kingdom.

"Supplication Working"

The Epistle of James was written by a very practical man, and of all the practical suggestions he makes none is more compelling that that found in chapter five, verse six: "The supplication of a righteous man availeth much in its working." Here is an expression full of the energy so alluring to modern men of action. His thought seems to be that

prayer puts forces at the disposal of God to be applied by Him to definite tasks. Prayer does not change the will of God, but it enables God to change the wills of men. Prayer does not persuade God, but it gives God a power to bring to bear on men to persuade them. Power belongeth unto God. Prayer is the miracle of potentiality. All prayer is directed to Him, and the putting forth of vital energy, which is a central fact in intercession, releases forces which God can and does use to accomplish definite and practical ends.

Applying this thought to revivals, Nolan R. Best says: "Men planning for revivals ask money and organization to bring their plans to pass. God asks only prayers. He can have a revival anywhere if He may have but enough prayers of the right kind to work with."

If prayer is a veritable dynamo of power, why is so little accomplished? Is not the answer the fiery word of the same James, "Ye have not because ye ask not" (James 4. 2), or because selfishness makes the answer impossible? "Ye ask and receive not because ye ask amiss, that ye may consume it on your own pleasures" (James 4. 3).

"Striving in Prayer"

In a few swift strokes Paul gives us a portrait of Epaphras, one of his most powerful fellow-workers (Col. 1. 7; 4. 12, 13). The distinguishing work of Epaphras was his "striving in his prayers." "He hath much labor." What was the object which led him to undertake the exhausting labor of intercession? The answer is that the Colossians might "stand perfect and complete in all the will of God." What conflicts such a result presupposes! What Christlike love and no less Christlike warfare! What patient teaching, what stern reproof, what changed housing conditions in a heathen city, what revolutionized habits, what breaking loose from old relationships, what readjustment of life's plans! Yet here is a man who believes that intercession has power to influence and change all these things. He proves his faith

by spending his time and strength in prayer. Happy the church or city that has a modern Epaphras to set free by intercession for the redemption of men the powers of the heavenly world.

II. INTERCESSION IS THE DECISIVE HUMAN FACTOR IN THE SPIRITUAL CONFLICT

That we are in the midst of an intense spiritual conflict needs no proof. That in the midst of the conflict for the control of the planet God still has to wonder that there is no intercessor is evidence of much lack of prayer on the part of the Church.

"Salvation through Your Supplication"

In his struggle for the spiritual mastery of Rome and for victory in his imprisonment, Paul points out the two decisive factors (Phil. 1. 19). The decisive divine factor is "the supply of the spirit of Jesus Christ." The decisive human factor is "your supplication." It is inconceivable that Paul should depend so confidently on the prayers of believers did he not know that intercession has power.

How Two Battles Were Won

A fierce battle was at its crisis (Exod. 17. 8-16). The odds were very great. Far-reaching issues hung on the way the battle went. Intercession was the pivot on which victory turned. Joshua was in the thick of the battle on the plain; Moses and Aaron and Hur, the intercessors, were in the thick of the battle on the hill alone with God. While intercession continued victory was assured. When it ceased the tide turned to defeat. Given a Joshua to lead the battle, and a Moses and his helpers in intercession, no Amalek can prevail. If in our day the Church could realize the significance of that scene on the hill as the decisive factor in the conflict on the plain, the shout of victory would reverberate everywhere along the battle line. The battle goes against

the Church when intercession fails. "Write this for a memorial in a book" (Exod. 17. 14), that intercession is the decisive human factor in the struggle for righteousness and redemption.

There is another intercession scene in the life of Moses (Exod. 32.), even more moving than the one just mentioned. This was a battle, not with a foreign foe like Amalek, but with sin in the lives of his brethren. Here is where the heart strain is hardest—dealing with sin in those we love. While Moses was on the mount receiving the law from God, Israel turned to idolatry. The very life of the nation was at stake. Stern measures were necessary, and again Moses turns to intercession and pleads with God for forgiveness for Israel. "If thou wilt forgive their sin" (verses 31, 32). This seems so impossible without a supreme sacrifice that Moses breaks off suddenly and adds the very highest note of intercession—"If not, blot me I pray Thee out of Thy book which Thou hast written." Here is what Nolan R. Best phrases "fiery revolt and terrific outcry." Prayers that are nebulous and nerveless get no answer, but intercession that draws vitality from the soul works miracles in the spiritual world. The thirty-third chapter of Exodus records the continuance of the intercession. "God's tenderness with Moses there mentioned is eloquent testimony to the wonders wrought with God's approval of Moses's prayers."

"By Nothing Save by Prayer"

Look at the desperate case of the epileptic boy (Mark 9. 14-29, R. V.) The disciples were defeated. They sought explanations. "How is it that we could not cast it out?" The answer is most startling. Let us not try to obscure the plain meaning of Jesus by some mystical interpretation which has no practical relation to life. Hear Christ speak the word which explains much of the lack of power in the modern Church. "This kind can come out by nothing save by prayer." Intercession was the decisive human factor in

the conflict. If the faith of the churches in our day were only vigorous enough to take in this word of the living Christ, what devils might be cast out of modern society! Christ here asserts the fact that there is only one human ministry of the Church which releases enough spiritual energy to meet the great practical issues of the Kingdom victoriously, and that ministry is intercession. If prayer has no virtue except its helpful reactions on the life of him who prays, if it changes nothing, Jesus' words throw us back into hopeless unbelief. Such intercession as is here mentioned by our Lord is not simply a repetition of pious words. It is not intercession at all if it does not send the intercessor out with heart hot with indignation and with inflexible purpose to fight evil to the end.

Christ constantly prayed (Mark 1. 35; Luke 5. 16; Luke 6. 12; Matt. 14. 23; Luke 9. 18, 28, 29). The burden of His prayer is for others, as is so powerfully revealed in John 17, where Christ prayed for the oncoming centuries and for the world-conquering Church. That chapter is the cathedral of the New Testament. Christ considered prayer more important than public speech, as is shown by the fact that his profoundest concern for his preachers was that they be men of prayer. His lessons were not at all on how to preach, but often on how to pray (Matt. 6. 5-15; 18. 19, 20; Luke 9. 1-13; 18. 1-18). Teaching and healing were less urgent than prayer with our Lord, for when the multitudes were pressing Him for healing and teaching, He withdrew to pray (Luke 5. 15, 16). Sleep and rest are gifts of God, but not so necessary as intercession, for they were both sacrificed when urgent needs arose (Mark 1. 35; Luke 6. 12). When some other method might have saved Peter, Jesus said simply, "I have prayed for thee" (Luke 12. 32). Christ states only one method of securing workers, and that method is intercession (Matt. 9. 38).

Jesus teaches that it is on prayer that some of the promises wait their fulfillment. If this is not true, why does Jesus say,

"Ask, and ye shall receive; *seek,* and ye shall find; *knock,* and it shall be opened unto you"? (Luke 11. 9, 10.) Intercession is not simply a placid asking or even an earnest seeking, but sometimes must be rising up in one's might to smite the closed door. God has promised the Holy Spirit to all (Acts 2. 39), but in connection with the passage in Luke just mentioned Jesus illustrates the necessity of asking, seeking, knocking, by saying, "How much more shall your heavenly Father give the Holy Spirit *to them that ask Him?"* (Luke 11. 13.) It is not only true that the fulfillment of promises waits on prayer, but also upon prayer the Holy Spirit waits to cooperate with men. Pentecost and all the repetitions of the experience in Acts are preceded and accompanied by prayer. This means that the Kingdom delays its coming where there is lack of prayer. What a sense of responsibility and compulsion this should bring every Christian! What unnecessary poverty and misery and wreckage are in the world which praying men might have prevented or removed!

But the fact which lays hold of one most powerfully, until the very wonder of it becomes well-nigh overwhelming, is the fact which is now about to be stated. The crowning evidence of the place of intercession in the life and plans of Jesus is the fact that the Bible is silent about all the wonderful and holy activities of our Lord since the ascension except one. It is inconceivable that Jesus has suspended action in behalf of His Church and His world. What has he been doing through these centuries? The absorbing activity of Jesus has been the highest, hardest, costliest ministry. *"He ever liveth to make intercession"* (Heb. 7. 25; Rom. 8. 34). A prayer two thousand years long! It is as though God desired that no one should be confused by the mention in the New Testament of a large number of activities of the ascended and living Lord. He reveals only this single, highest ministry of the Redeemer in heaven. What does this intercession do for the Church and the world? The arrest-

ing, startling answer is, "*Wherefore he is able to save to the uttermost.*" The place which Jesus gives to intercession seems to be this. When He was here on earth redemption was finished in intent by his death and resurrection, but that redemption cannot be perfectly applied and made completely effective without intercession. It is because intercession is made—His and ours—that "He is able to save to the uttermost."

III. INTERCESSION IS THE GOLDEN CORD THAT DRAWS MEN INTO INTIMATE COMRADESHIP WITH CHRIST

In a recent pamphlet entitled Intercession, by Henry W Frost, Home Director for America of the China Inland Missions, he says there are three stages through which the intercessor must pass.

First, there is the stage of *amplification.* Real intercession does not stop until it has taken in a world. No more vision-bringing, horizon-expanding practice than this is possible to a Christian.

The second stage is *specification.* Intercession not only leads one farther afield; it also inevitably compels more attention to details, to individuals, to specific groups, and to special needs all over the world. To quote again from the pamphlet mentioned above: "Let me frankly say that you will do well to think twice before you set your face toward this sort of intercession. For this kind of praying will take time. It will mean the giving up of prized pleasures and privileges, earlier rising, and often loss of sleep at night. It will mean pressing the battle to the gates, until you are laying hold of Satan's stronghold and wrestling with powers in heavenly places. Such praying becomes prolonged and is necessarily intense."

Finally, there is the stage of *identification.* "Intercession amplifies and specifies, but before it is finished it puts the life so closely in contact with God on the one hand and man on the other hand that oneness is obtained and maintained.

. . . This experience costs more than any other. . . . I would urge you for the sake of the Church, for the sake of the world, and, above all, for the sake of Christ to become an intercessor. Nevertheless, remember that doing this will mean, not only that you will have to rejoice with those who rejoice, but also to sorrow with those who sorrow. For identification implies that you will have to suffer with God in His compassion for a back-slidden Church and an unsaved world, and that you will have to lay down your life as a sacrifice in behalf of all the sons of men. All this will mean much pain that will be nothing less than soul-travail."

Here, then, sounds out the highest, hardest, costliest call. Having faced the issue squarely, will you turn away unconvinced or unwilling to follow the clear call of God? Defeat, disaster, a wreck, lie that way! Or will you now make this last and highest covenant to join with Jesus Christ in unfailing intercession, that Satan's dominion may be ended and Christ made victor over all the world? Eternal issues hang in the balance as you decide.

A Christian Man and His Training for Life Service

DR. THOMAS NICHOLSON, SECRETARY OF THE BOARD OF EDUCATION

IF a Christian man is to meet his responsibilities in the world there are certain elements that must go into his training, for Christianity has certain very definite conceptions of life, of service, and of the whole scheme of things into which we are cast.

Christianity views this universe as bound by more than golden chains about the feet of God. Christianity recognizes that this is a universe of spirit controlled by a great spiritual force for great ends.

Christianity teaches that the Father God so loved the

world that He was made flesh and came and dwelt among us, that we might see with the eye and hear with the ear and have in terms of human life and of human experience an illustration of how God looked at life, and of what God counted worth while in human life, and of what God thought of the destiny of the human individual. Need I recount all of the great principles He taught us here? A word on that is sufficient.

In the first place, it seems to me God has taught us with tremendous force and power that we are laborers together with Him, partners in the Kingdom. I can write the history of Methodism so as to make it appear that the history of Methodism was the genius of John Wesley; but John Wesley himself, if he were writing it, would show that everything depended on God. The simple fact is that we are so intertwined and interwoven with the plan and purpose of God that if we are to meet the exigencies of this hour and the responsibilities of the coming day, we must train and prepare and labor as if everything depended on us, and trust as if everything depended on God.

If you are going to do that, what must this Christian man know? He must know his Bible. He must know Christ. He must know the truth about that Christ. He must know the bearing of the teaching of Christ on the social problems of the day. He must know the teaching of that Christ bearing on the citizenship of the commonwealth, and on culture and on art.

Can you get that done if you leave the Bible out of your education? Can you get that done if you leave the great missionary world-movement out of your education? Can you get that done by a purely secular culture?

My heart is turned toward every man who is teaching life with that upward tendency that we call education. My heart is turned toward your great State universities. You have put a great, strong Christian man, a minister of a great Christian denomination, at the head of Ohio State

University. My heart is toward every effort to put religion —just so far as is consistent with the separation of church and state, in which I perfectly believe—into our public schools, high schools, and State institutions.

But all these institutions at their best have limitations. They cannot teach the Bible as the Christian school can teach the Bible. They cannot teach the fundamentals of religion. They cannot put in courses of Christian teaching and courses on the world's problems. But you can put them in your Ohio Wesleyan or Northern or Mount Union-Scio or Baldwin-Wallace.

This is a time when we need to see the problems of the world through prayer, through the spirit of institutions shot through and through with the spirit of prayer.

Bishop McConnell came back from Mexico, and I said, "How are you impressed with our work in Mexico?" He said, "The biggest things Methodism has in Mexico are the schools; the future of our work hinges on these schools."

I looked into the face of Homer Stuntz, and I said, "What is the word from South America?" "O Nicholson," he said, "you know how many years we have been there, and we have not built one first-class college in South America. The first business in South America is to get a training school for our people."

I went over the State of Iowa, where I worked for nine years, and I found that great State had one boy in college for every five hundred and ninety population. Then I found we had one hundred and sixty thousand Methodists there. I discovered we had one Methodist boy in some college in Iowa for every one hundred and forty-six of the one hundred and sixty thousand Methodists—four times our proportion. I found we had four hundred and twenty-six young people in our own colleges, and three hundred and twenty-nine in the four State institutions.

In Indiana we found about one half of the population which was non-Christian was furnishing just seventeen per

cent of the students for their great State university, while our own schools were furnishing thirty-three per cent of all the students in the State institution.

The population of California is two million three hundred and nineteen thousand; six hundred and eleven thousand, only about twenty-five per cent of them, are Christians. Of these three hundred and fifty-four thousand are Roman Catholics—only two hundred and thirty-six thousand Protestant. I found those Christians were almost two to one in southern California. There is a great institution at Berkeley, just across the bay from San Francisco, the State of California putting $4,000,000 into it. San Francisco County furnishes five hundred and nineteen young people to the institutions of the State of California, with the great State university at its very doors, while the city and county of Los Angeles furnish seven hundred and eighty-six. This is in proportion to the ratio of Christians.

Just as the religious inspiration was the founding of higher education and training and culture in the early days of this republic, so the Christian inspiration now is the greatest inspiration of religion known to men.

We must train our leaders where they will get all the things that belong to Christian education. They must have a training shot through and through with the purpose of God, the Book of God, and the program of Jesus Christ for this world; and then we shall see the reign of God on earth and the remotest bounds of earth will become the kingdom of our Lord Jesus Christ.

Supporting the Leader

W. H. MILLER

THE Church is undertaking a great program. If she will realize upon this program, she must fortify and strengthen her ministry. Behind the church itself, behind the temperance cause, behind social service, behind missionaries, stands the preacher of the gospel of Jesus Christ. If he weakens or falls, the cause weakens or the cause falls. Bishop McDowell says that the Church which educates her ministry and then discards or casts them off in their old age will soon be without a ministry, and the Church will be gone.

The young man standing at the door of the ministry asks this question: "If I give my life with a considerable amount of money and time for preaching, if I put these most sacred interests of mine into the hands of the Church, will the Church stand by me and see me through?" This is the proposition that the Church is facing to-day. The young men must have the guarantee that if they make the offering of themselves they can depend upon the Church to stand by them. The greatest offering any man can make is that of his own life and the interests of his family. Putting these into the hands of another is exactly what a Methodist preacher does. He puts his own life and the interests of his family into the hands of another, to go where another shall say, to work where another shall say, and to live where another shall say. No offering is greater than this; and for the Church to receive the offering of this man and then not stand by him and see him through, is treachery. It is a failure and a business that Almighty God is not in partnership with.

The Methodist Church believes in standing behind her preachers not only in an active service, but all the way through unto the end. Our last General Conference authorized the Board of Conference Claimants to raise $5,000,000

as an investment for their Conference claimants. This is being apportioned and assumed by the various Annual Conferences until to-day it is not only a five-million-dollar campaign, it is a ten-million-dollar or twelve-million-dollar campaign; and the Ohio portion of this is one million dollars or more. I believe that we will stand behind this great movement, and when the campaign is over, which has the right of way in 1915, we will realize on the great program of the Methodist Episcopal Church.

A Christian Man and His Money

A. E. Cory, Secretary of Missions Board, Disciples of Christ

I appreciate the delicacy of my position in bringing to you the story of the seeming achievements of another denomination. The story is of God's movement, for whatever has been done has not been done because of us, but rather in spite of at least some of us.

It was about four years ago when one of our missionaries in China went down to the very door of death with typhoid fever. I have never been able to decide whether God made that man sick or not. At any rate, God used that man's illness in China.

He was fighting his way back through a long convalescence, turning over in his mind again and again the burden of China and the need of our missions there. When I went in to see him I remember my heart was filled with sympathy. He looked up at me and said he wanted to say something to me. In the next few minutes he told me in prophecy what we have seen recorded in that great republic.

He said: "You know our missionaries have been spending about $10,000 these last few years; well, in the next five years, we will have to spend $250,000 on missions." When

that sentence fell on my ears I thought the typhoid fever had gone to his head. I tried to quiet him, and he said, "You think that something is the matter with me; there is nothing the matter with me, the trouble is with you." As I went out of the room I met Mrs. Cory at the door. She was visiting in the same house at the time. Noticing that I was greatly disturbed, she said, "What is the matter?" I said: "The matter is, the fever has gone to that man's head, and what do you think he is talking about? He said we must raise one fourth of $1,000,000 in the next five years for the people in China." She said, "I don't see anything wrong with that." I looked down at her and said, "Well, what is the matter with you?"

The man there on his sick-bed in that room took that matter up with our missionaries in China; and talked to everybody whom he could reach, and converted everybody but me. I went down from that room feeling very doubtful, and saying "Let us go slow; let us count the cost, and consider everything that enters into it." I have found out that when the devil can't get a man any other way he makes him conservative on a great movement, and causes him to be always saying, "Let us be careful, let us do nothing rash."

I wrote a letter home to a friend of mine, and that friend sent a letter to a friend of his. One morning I was standing on the steps of my house when a Chinese postman came along and handed me a letter bearing the postmark of Beatrice, Nebraska. Opening it, I saw it bore the signature of the name "Reider." I had never heard of that name. I opened the letter, and found a letter from my friend inclosing this letter. This is what it said, "Mr. Cory, I have decided to give you $6,000 for the building of a Bible college." My friend who had been ill was convalescing at that time. You cannot know the joy in my heart as I read those words. I just jerked open the door and went up those steps four at a time. Now, if any of you are skeptical about that statement, you put $6,000 at the head of some steps.

I showed the letter to my brother. He looked up at me with tears in his eyes. "Ed, Jesus has done this—it is of God." For days we went down on our knees in prayer, and whatever else I shall recount as having happened after that has been absolutely because of prayer. We felt daily as we prayed that God led us. We had no plan, we had no way. Time went on, and one of our secretaries came around the world, and we told him of our hope. He laughed to scorn our ideas. A few days later God laid hold of that man who had scorned us, and he came to us saying: "It is a great thing. It is of God. Let us go out and do it."

We decided to raise a half million dollars. Out there in China that seemed a big sum of money. I was asked to come home and lead in the enterprise and raise that amount. Some of the missionaries said to make it more than a half million—make it a million. I came home and some of our business men urged me to increase the amount to a million dollars. Finally I sent out a number of letters to business men and preachers testing the sentiment in regard to the matter. Every one of those preachers to whom I wrote answered me saying, "Keep it to a half million"; and every one of our business men said, "Make it a million."

Within the last few years God has touched the hearts of men, even to the heart of the stingiest man I ever saw and he has coughed up. Back of all this has been the mighty power of prayer. We had no method. The only thing we talked of was the world's needs, the world's task for God. There are no bigger things in the world, friends, than are being done in China and Japan. When you go to men trying to work them for your own selfish interests, you can get nothing from them; but when you go to them and tell them it is God's job, and it is their duty in the world to and for God, you get something from them.

We have now secured nearly the million dollars.

W. H. Hope, of Redlands, California, who said if the Colorado River can be turned across the desert, it can be

made to blossom like a rose, said, "I will be one of a hundred men to give another million." By this pledge another million-dollar campaign was organized. That carried with it a thousand workers to be put into the field for God. And we came to our convention a little more than a year ago still with our heart and mind full of this great project.

A great missionary, who also was a quiet conservative man, came to me late at night and said to me, "If a thousand workers are to be put in the field they must be trained, and there is only one place to train them and that must be in the missionary colleges. They must be trained in the schools of the Church." Knowing and feeling the necessity of this day for thorough and practically trained men in any of the successful enterprises which are undertaken, this suggestion of this man stayed with me. If you are going to call out workers for this great service of the Church, they must be trained in only one place, and that is in the Christian colleges. We talked far into the night. Mr. Long urged that we increase the amount. He said, "I can give one hundred and fifty thousand."

I went to my room not to sleep but to pray. Time and time again the Lord put it in my heart to go and ask Mr. Long for a million. But I was afraid. I got up the next morning, and after a great prayer meeting at which Mr. Long led, went out on the street, then to my hotel. God impelled me to go back and talk to Mr. Long. As he was coming out he reached out his hand, and said, "Young man, what is the matter with you?" I said, "Some man has got to give this gift, and I feel you are the man. I feel you are worth it."

He said, "Wait a moment, let me tell you what I owe. I owe $1,000,000." I said, "Mr. Long, if you are able to owe $1,000,000, you can give a million to God." He said, "That is not correct financiering."

Listen, you business men of to-day; if there is any excuse

the devil has put into the hearts of man, it is this one. Many of you men are blinding your eyes by this same statement. I am in debt. You want to pay the banker because you are afraid of the sheriff; you forget your responsibility and you shirk this wonderful part of the world's work. It is not how much of *my* money will I give to God, but how much of God's money will I keep to myself.

After many days of serious thought, Mr. Long said to me, "If you will raise $5,000,000, I will give the additional million." Think of it! One thousand workers in the field, and $3,600,000 raised for God and Christ.

I want to call your attention to another thing; that the answer to this question of your obligation to God, is not a question of money altogether. When I at first went into this movement we got a Bradstreet Directory, and paid $100 for it. We got this in order to find out what a man is worth. Now we don't use that, but I first go to that man's pastor and ask him if that man has God in his heart? That is the question, the whole question of the man's obligation. Not how much he will give, but whether he loves the Christ; whether he is willing to suffer and die for Him.

I believe we are living too well, at too fast a pace. We are putting too much money on ourselves, on the kind of houses we live in, and the machinery we use. God is going to hold us responsible. We must stand out against the pace we are going.

How many are facing this for themselves? The other night we had a little banquet, and at the conclusion one of the men prayed this way, "God, give me courage to go home and face myself." Men, how many of us are facing ourselves?

A Christian Man and the Community

HARRY F. WARD, SECRETARY METHODIST FEDERATION FOR SOCIAL SERVICE

WHAT should be the attitude of the Christian man to his community? Last fall Kitchener interviewed an American war correspondent who had been with the German forces. He didn't ask him a question about anything except the spirit of the troops and what were the measures taken to maintain the spirit of the men in the trenches. Said he, "The war will be won in the last resort by those who can the longest maintain the fighting spirit of the common men."

Once in a while I sit down with men inside and outside the church to discuss that compelling question, Will the present organization of Christianity prove adequate for the thing that God is going to do in this modern world, namely, the Christianization of our community life and of the world-wide social order? The answer to that question is to be found in the spirit and temper of the common troops of the lay forces.

The attitude of the Christian man to his community must be that of the missionary. Your community is your missionary field. Who excused you from that command "Go preach the gospel to every creature"? Have you looked on your community as the battlefield in which you have to fight for life; out of which you have to get the support for your family and the gifts you can make to the church; and from which you can retire to the shelter of your home and of your church life? Have you never seen it as that little vital bit of the world which Jesus came to save, which can be saved only by the multiplied redemptive power of your lives in all the functions and contacts of that community? Have you never looked upon that community as these student volunteers have looked upon Asia, Europe, and Africa? Look

upon it now and tell me, aren't there things there that are just as much a challenge to your Christian endeavor as anything that these men see on the other side of the world?

Is your treatment of agriculture Christian? Is your manufacturing of commodities in that community and your treatment of labor up to the standards of the gospel? Are you doing that for the childhood of the community which Jesus wants done? Are you building up there the whole full program of the abundant life that Jesus came to bring?

If you see that local community of yours now in that great white light in which you have seen the foreign field as the place of sacrifice and endeavor, it will never again be the same place to you. The place where Moses tended sheep was never the same again after God had walked upon it. If you do nothing else at this place but get that vision of your community you will go back there to be a different man than you have ever been before.

There is a large proportion of people who are outside Christian churches. In New England it runs a trifle less than twenty-five per cent; in Ohio it runs a trifle less than sixty per cent. The first question is this: Do you want these people with the same passion that Jesus wants them? I spoke to a group of men this week, and one fellow said, "I would like to have some one tell me how to make the folks in the church be friendly enough to the folks outside the church so that we could get them in." There has to be a higher type of Christianity in those churches before you can get them in. "Shut her out," said that rich Pharisee, "she is only a street-walker." "Let her in," said the Master, "there is room enough in the heart of God for all like her." You will take a crack at the liquor traffic, and you can't make it any too hard to suit me, but will you go home with the brother that's drunk? Will you get alongside the thing that P J. McConnell mentioned—take hold of those young fellows and put something into them besides the drink habit?

Some of the folks outside the church are ignorant people. You are quite willing to send the missionary to them. Are you willing to take them into the church? A foreign missionary board sent a preacher on a special commission of inquiry to some foreign countries. After a while the people of those nationalities moved into the neighborhood around that church, and he tried to get them in; but those people who had poured out their money said: "If you bring these people in, we go out," and they went out and shut up that church. But a Methodist preacher was secured and put in charge, and that man has preached to thirteen thousand Italians since he has been there. A few months ago he organized a church of one hundred Italian men, and he picked that one hundred out of five hundred who wanted to be taken in. If you want to touch those immigrants with the gospel, you have got to give them the brotherly contact in the church and in the actual life of the community. This great race brotherhood of ours must begin right here in the practical life of our local villages and towns.

Some of those people who are not in the church in some of these industrial communities are labor leaders. They have some questions to raise. Do you want them to raise those questions to you face to face in the church where you can have it out man to man in the presence of Jesus?

A labor leader in a trade in which all the business is done by joint trade agreements told me how he went to a certain town to adjust a difficult labor condition and the manager of the concern met him and they worked out the trade agreement with satisfaction to both sides. "On Sunday," he said, "I went to church in that town with my wife. I sat in front of that man and his wife. At the end of the service, when I turned around to introduce him to my wife, he turned his back and walked away."

You can get a preacher who can talk with the tongue of angels, and he cannot put religion into the life of a community. You can bring a great evangelist and have thou-

sands of confessions, but if you don't have the same hunger and passion for these folks at the end, you will not have welded that community together to do the business of God. We should bring all the people together and build them up in the community life. You can call it brotherhood, but Jesus had another name for it. He said this spirit of love is God himself. It is the creative force. It is the redemptive force, and it must possess every Christian man in the community before that community can be thoroughly redeemed.

But you say: "Look how we pour out our money. We are the good fellows of the earth. Look at Belgium and see what we are doing." But stop and look at some of the other things. The moment that money goes to Belgium it is a force unavailable here in this country. Look at the unemployed. What shall we do? How shall we do it? Has any man here gone without any luxuries this winter in the face of this situation? Until we have done that we will have something to think about. We have the machinery to take care of the situation, but we have not the spirit yet; we have not the attitude of the Christian man toward his community.

There are six hundred children committed by your judges to your institutions. You will organize the institutions to take care of them, but will you put health back into your local community life, so that the sores of the body politic will be healed up?

Another thing—sex disease. Men are suffering from it because the community before them, when they were boys, didn't face this thing and prevent it. I ask you if you are simply going to sink your heads in the sand and ignore that thing or are you going to do your duty in the face of Almighty God and of your family? Do your part to rid the race of this destructive plague.

God forgive us, wherein we have not lived Thy word. Some of us could have given more money to have it carried abroad, and some of us could have talked more about it, and all of

us could have lived it more. Help us to give ourselves as Christ gave Himself, in the actual business of our home, in the actual business of our farm and factory and store, in the government of our community and in the caring for its child's life. Help us that we may be servants of men, that, with Jesus, we may help to save men.

PART III

THE RESPONSE

Prayer

By Dr. Herbert Welch

Dear Lord, we come to Thee not to pray for ourselves. O how trifling seem the interests of our life, our health, our accomplishments, the triumphs of our plans! How little they are, as we look with a vision of the world before us—the triumph of God, the victory of righteous, omnipotent, all-powering love! As we pray for these we pray for the ruler of the nation; we pray for all those to-day who are bound down in body and heart; for those who are living in oppression to-day in our own land; we pray for the great company of those consecrated Christians within the reservation of the services of Jesus Christ. We pray that these years before us may be such years as we never have seen; years of such spiritual influence that the hearts of all men shall be troubled; years in which our nation shall be mightily moved toward the throne of God; and that this convention may lead to such an opening of the treasure of love, such personal consecration, as to make itself felt in every land under the sun. *God save the world!* Save the world, O God, for which Jesus Christ died.

We ask it in His name who gave himself for us and all mankind. Amen.

Laborers for the Harvest

AT the afternoon session of Thursday Mr. Fennell P. Turner, general secretary of the Student Volunteer Movement, and four Student Volunteers, introduced several college students who purpose to go as foreign missionaries as soon as they have finished their courses of preparation. Each of these Student Volunteers in a brief speech told why it was his "purpose, if God permit, to become a foreign missionary." They spoke as follows:

PAUL A. REICHEL, OF OHIO STATE UNIVERSITY

I am an engineer. While at college I pursued courses in both arts and engineering (architecture), completing the arts course in the class of 1914 at the Ohio State University. Brought up in a Christian home, a minister's family, I had always entertained the desire to use my architectural profession in some unselfish way for Christ. However, I never fairly faced the proposition of meeting the greatest need until a college chum, Joshua H. Vogel, who was a senior architect when I was a sophomore, left for Japan to be an architect-missionary. This was the first time I had ever faced the proposition of foreign missions. Until I met Vogel I had never thought of engineers as missionaries. Another influence was brought to bear upon me by Ralph B. Colson, a traveling secretary of the Student Volunteer Movement. Colson was an all-around athlete of Hamilton College, who originally dreamed of being an architect and putting up fine buildings. He told me of his decision to build men's lives instead of edifices. My association with him and his splendid volunteer purpose led me finally to declare my "purpose, if God permit, to become a foreign mission-

ary." Last spring my father died, making it necessary for me to give up, temporarily at least, the last year of my architectural course. Although this will prevent me from getting to the field as soon as I had hoped, I know that, if I am willing to pay the price of sticking to the purpose which God set up for me on April 16, 1913, He will in His own time open the way to the accomplishment of His purpose for my life.

M. EUGENE TERRY, OF WOOSTER COLLEGE

Ever since I have been old enough to think about a life-work for myself, the Christian ministry has been my highest ideal. But when I grew older and began to think more seriously about it I began to ask myself if I really did want to be a minister, and why. For about two years in the first part of my high-school course I was undecided, and not a little rebellious against my former plans. It was hard for me, a boy of fourteen or fifteen, to say that I was going to be a preacher when every companion I ever had had aims so different. However, the training and influence of my godly parents, backed, I am sure, by their prayers, brought me through the struggle with a right decision. I gradually came to the conclusion that whatever I should choose as my lifework must be what God had planned for me. When a junior in high school I definitely decided to start my preparation for the ministry. The following summer I went to an Ohio Christian Endeavor Convention at Canton. For three days I heard the missionary cause presented. On the last day of the convention I attended a quiet missionary conference there. After a few simple, earnest talks and prayers the leader asked if anyone would give his life to work on the foreign field. I felt then very clearly and forcibly that that was the place for me. I am sure that I had never before considered becoming a missionary, but I was ready for God to point out my path, and when He did I accepted without fear or hesitation. I have never

regretted that I made my decision at that time. The feeling of eagerness and responsibility has steadily grown, and I am going out into God's great battlefield to fill as big a place in the fight as He will give me power to fill.

THOMAS J. DENNEY, OF OHIO WESLEYAN UNIVERSITY

It is a tremendous moment in a young man's life when he realizes that he has "only one life to live." Such a moment came to me a few years ago when I accepted Jesus Christ as my Saviour and Lord. In due time the next question came to me: "How shall I spend my life?" The answer to this question for me was the call to the foreign mission field, and the more I thought of it, the more the foreign mission field seemed to me to be the place where God wanted me. The people of the non-Christian world are without Jesus Christ, and the facts unquestionably show that the workers are very few. So far as I was concerned it seemed to me to be the place where I could best serve Jesus Christ. Paul saw only one man from Macedonia and heard him call, "Come over and help." With the information which I had I could see, when I lifted up my eyes and looked on the fields, millions and millions of people in China, India, Arabia, and Africa calling out, "Come over and help us"; so I decided to give my life to that service. I am not only willing, but I am anxiously waiting for the time to come when I may carry the message of Jesus Christ to a part of the people who never have had the opportunity to know of Him.

ARTHUR C. WICKENDEN, OF DENISON UNIVERSITY

Two weeks before the Student Volunteer Convention at Kansas City in January, 1914, a friend who was accompanying me there said, "They tell me that we will be Student Volunteers when we return from the Convention." I replied, "No, they will never make a Student Volunteer out of me." While there I was greatly impressed by the wonderful vision

of the present unprecedented world situation from the point of view of opportunity, of danger, and of urgency. I felt that my life could best be invested in definite Christian work, so I came to that decision, but, true to my former prejudice, I did not volunteer for foreign missions. I listened most attentively whenever those great Christian statesmen spoke of the great need at home of working up mission interest and thus providing an adequate home base, and told that the most critical battlefield of the whole situation is in the colleges of North America. As these home needs were told I thought that therein I found my justification for remaining at home. I came away from that Convention resolved to do all in my power to share this wonderful vision with my college associates and to try to influence some of them to think seriously of giving their lives to the mission enterprise. But as I attempted to carry out my resolution, I was asked many times if I expected to become a foreign missionary myself, and it made me feel like a hypocrite. I soon discovered that I was trying to influence others to do something that I was unwilling to do. I was borne down by a serious conviction. I tried hard to face the proposition and think it through to a definite conclusion. That was a very difficult thing to do. I prayed to God to give me strength to face it squarely. He did give me strength. I could think of many reasons why I ought to decide to become a foreign missionary, but no good reason for not being. So I decided to be a foreign missionary. And may I add that the happiest period in my life has been since I have dedicated myself to work as a foreign missionary if God permit.

W Hoke Ramsaur, of the University of Alabama

I decided to give myself to foreign missionary service because God had placed upon my heart the settled conviction that my life would count most largely for Jesus Christ in the non-Christian world. The influence of this decision and

of my life went back immediately to my family. It touched the life of my father, a busy doctor, and made him not only a Sunday school superintendent but a leader of personal workers. It touched the life of my mother, and made her not only a faithful church member but an organizer of groups for intercession. It touched the lives of my two sisters and made them soul-winners. It touched the life of my brother and saved him from himself and for God.

This influence went back to my little home town. It touched the lives of the ministers and drew them together in a weekly meeting for prayer, consultation, and study. It touched the lives of the church members and quickened many of them. To-day in a community with less than one thousand inhabitants, one hundred meet weekly in small groups for definite prayer. The beat of the heart bent upon the saving of men and women in distant fields produced a like beat in their hearts for the saving of those near at hand, and some remarkable conversions are being reported.

This influence (and I would remind you that my life is one of only average abilities—sometimes I think of less than the average) in these last two years has entered into the theological seminary and college, and has quickened everyone. It touches you men here this afternoon. It touches every individual whom I touch and learn to know, and leaves him more in earnest about the things of God.

I volunteered five years ago because of the needs and opportunities of the foreign fields. I persevere to-day in that decision for the same reason, but also because I am persuaded that I can serve best the work at home by going forth to God's work in the foreign mission field.

MR. TURNER

If these young men were your sons, would you be willing to have them go as foreign missionaries? If a sufficient number of missionaries are sent out to evangelize the non-Christian world, parents must be willing to give their sons

and daughters for this work. It cannot be done otherwise. There are not enough orphans to do the work, and happy the parents who willingly give their children for this blessed service.

Let me tell you a story that was told me by an Ohio man: While he was a member of the Ohio Legislature he received a letter from his wife which was marked "Urgent and important." He tore open the envelope with trembling hands, fearing that some member of the family was ill. In substance it was as follows:

"*Dear Husband:* Our daughter —— writes from the college that she has decided to go as a foreign missionary. Come home at once."

Within an hour he was on the train on his way home. It took several hours to make the journey, and during this time he thought over the whole question. This girl was the oldest child in his family, a talented, beautiful girl, the joy and pride of the household, and he was much distressed with the thought that his daughter had decided to leave her home and go to some far-away non-Christian country to work as a missionary, and, in all probability, sacrifice her life in the work. But as he thought it over he remembered that he and his wife had dedicated their oldest child to the Christian ministry. When he got home he said to his wife: "We have no reason to be disturbed because our daughter has decided to be a missionary." She asked why. "Well," said the husband, "don't you remember that before the birth of our first-born we consecrated that child to the Lord for the Christian ministry? But our first-born was a girl. During the years since then we have forgotten all about having given this child to the Lord. Now God has answered our prayer by calling her to the foreign missionary field. We have no right to complain. All we can do, and let us try to do it cheerfully, is to give her to the Lord for any service to which He calls her."

I hold in my hand a letter written by the mother of one

of the young men who spoke to you this afternoon. Let me read a few sentences of what this mother has written to her son: "I wish I could see you to-night. I have been thinking about you all day. It comes over me sometimes in a great wave that in a few short years you will be far, far away. It is a time of great awakening for the whole world. The people everywhere are longing and longing for the old, old story. They are dissatisfied and crying out after something, and only the religion of Jesus Christ can satisfy their need. It will not be easy to see you go, but I am willing to have you go wherever you can do the greatest good."

When your boy writes to you from college that he has decided to become a missionary will you reply with a like letter? The young men and young women who go out to the foreign mission field as missionaries are not the only ones that make sacrifices for the kingdom of God. The fathers and mothers also must make sacrifices. You must let your sons and your daughters go forth into God's service if the world is to be brought to Christ. The world will never be evangelized if we Christians hold back what is necessary. Our lives—your life and my life—must be lives of sacrificial obedience. If we pray for the evangelization of the world, we must be willing to follow our prayers with all that we have, whatever that be: our lives, our money, or our sons and our daughters. Are we willing to pay the price that is necessary for the evangelization of the world?

Missionary Values—Messages from the Foreign Field

W F Oldham, Corresponding Secretary Board of Foreign Missions, and Four Missionaries

I call attention to three important matters that the trying days upon us emphasize.

First. I would have you joyfully note the splendid firmness and zeal with which the young native churches in practically all our foreign fields are maintaining their religious intensity and even adding to their zeal, in spite of the cruel and hateful war that rends the world.

It might well be thought that the seeming collapse of Christian brotherhood among nations long known as among the leaders of Christendom would utterly depress all Christian workers and render futile all missionary effort among the on-looking and participating peoples of the non-Christian world. But, strangely enough, it is not so. Educated antagonists of Christianity may be helped in their railings against the Christian faith by the events of our day, but the masses of the people seem to distinguish between failing Christians and Christ; between un-Christian racial and political motives and the real teachings of the gospel. The very magnitude and fierceness of the struggle seem to have shocked them into a certain *awful* solemnity, and our missionary leaders report from almost everywhere an actual quickening of spiritual life and religious intensity.

From India come reports of wider mass movements than ever. Whole villages by the hundreds represented by their hereditary mayors are eager for baptism, and for schools for their children. The figures rise all the time. Were we ready to shepherd them, we could confidently expect to begin at once with adding one hundred thousand souls to the Church. Your overburdened missionaries from India cry to you men of great Ohio for added help.

China for a century has been a rock against which Christian evangelism has dashed itself with but small results. Now comes a mighty upheaval. The first report of the year is from the North China Conference. The advance in membership is twenty-seven per cent, and this is only a straw marking the rush of a tremendous current. The outstanding thing in China is not the number of men becoming Christians but the leavening of the thought in the whole education of China with Christian principles, and in many places with distinct evangelical teaching. The literati of China, the student life of China, is rapidly approaching a mass movement toward the Christian Church.

In Japan a three years' evangelistic campaign is under way with greater promise and with more marked intensity of zeal on the part of the Japanese workers than was anticipated by the most hopeful friends of the young Christian Church in that great land.

Korea, where the Church has been greatly depressed for a few years, comes again to the flaming zeal of the earlier day. Once more the thousands who press to the places of worship are so many that many of the churches have to be used several times a day to accommodate all who would worship. Constant revival is returning to Korea. In the Philippines, in the Malay Islands, and very notably in South America, evangelistic results are large, and the attitude of the general public toward the Christian propaganda is markedly altering the world over. A great day of the Lord is upon us, a day more pregnant with results than any since Pentecost.

SECOND. It must be kept in mind that our great allies in world-evangelization are for the present crippled, and will so remain for years to come. The two lands that have stood most prominently with America for world-evangelization have been Germany and Great Britain. Alas, these are now engaged in fratricidal strife, and their missionary activities are crippled. There are few spots in the non-Christian

world where German missionaries can continue to operate, and even in these lands German resources are so wanting that the missionaries are partly dependent upon others for mere sustenance. The British, too, engrossed in war, cannot support their missions as they did. The result is that with German missions practically inoperative, and British missions crippled, the burden of the evangelization of the world falls to-day as never before upon America. The year before the war opened Britain contributed $13,000,000 to foreign missions. If this year she should contribute one half this amount it will be with greater difficulty and larger self-sacrificing than she has yet shown. Who is to carry the burden of our Lord's work that falls from the weakened shoulders of these two great lands?

THIRD. All of this means that we have reached a very solemn day in the life of this nation. While in Europe they are quarreling with bitter strife as to who shall lead Europe, the moral hegemony of this planet has passed from Europe altogether and rests upon young vigorous America. Any true lover of his land, who also has a vision of the world's needs cannot but anxiously inquire, "Are we big enough? Can we adequately meet this new situation in the moral world to which the providence of God has led us?" Here is the heart of the nation. I have heard Bishop Thoburn playfully say that this is "The United States of Ohio." Am I saying too much when I say that Ohio, both by situation and by training, comes nearer being the leader of the United States than any other of the forty-eight stars which form the glorious constellation? Will the men of Ohio joyfully and prayerfully assume the enlarged burden which this awful war places upon the American people? As we consider this matter, we will see the reason why the whole burden of this convention has been a call to a deepened life of prayer, to a quickened zeal, and to a more thoroughgoing devotion and self-sacrifice. Without these we will not rise to the fullness of the stature that the day demands. But,

please God, we will learn the lessons put before us, and by His grace meet the situation.

SOUTH AMERICA

Dr. James M. Taylor

Dr. Oldham: Dr. James M. Taylor knows all about South America. He has been all around that country.

South America is a great continent of thirteen countries. One of these countries is much larger than the United States. Every one of the thirteen countries of South America mines gold. Several of them mine silver. Bolivia is called the pot of gold on legs of silver because of its mines of precious metals. The fertility of the soil of South America surpasses the imagination. The soil, taken with the climate of South America, makes it possible to produce anything that grows on earth.

The republic of Argentina is rapidly becoming the meat-shop of the whole earth. Sixty million head of cattle were shipped out before the war. They are pushing their beef throughout the world, and you eat it on your table in Columbus no doubt this very day. The fruit of South America surpasses the finest fruit in this country. Their peach orchards are not to be excelled. It is not wonderful that a country with such great natural wealth should have such a great future. It is for us to say whether the to-morrow of this great continent and the nearby islands of Trinidad is to be atheistic or Christian. It is not now, and never will be, Roman Catholic.

You get into the interior of South America and you can travel miles and miles and never find a man who can tell you who God is, if you ask him. You will find the male population, those who have learned to read and write, almost

as a whole, giving no attention to Christianity, and declaring to you, "We don't believe in Christianity, we are agnostics," or "We are unbelievers."

The "other side of the house" is the hardest proposition in South America. They say we are trying to wreck their homes and blacken the characters of their daughters for the sake of religion. In our Santiago College for women I have seen dozens of these refined, educated women kneeling at the altar of prayer, and instead of mothers persecuting them and taking them away from the school, they have written back saying, "Daughter, pray for me that I may know your Christ and may have the same experiences you have found."

On one of his visits a missionary asked me to go with him, to see the only family he knew in the city who were unbelievers. The family consisted of three sisters, two of them mothers, but not married. When I went in I found myself in an open saloon. I never saw anything like it in Christian America. When we called for a glass of water they gave instead a glass of whisky. Upon their request for something to read we left them the Gospel of Luke. Again, one day in passing, we gave them the Bible. They told others it was a good book. They began selling them. The oldest of the three daughters told me of the persecutions they had suffered because they had read the Bible. The priest called on them and told them they must not read the book. "It is a damnable book," he said, and added, "If you don't quit reading it, I will never forgive you your sins any more." "All right," said the girl, "I will go to Jesus Christ and get it done; it will be cheaper anyway."

I had to go to Chickamula to hold a meeting. I covered over two hundred miles on mules. The meeting began on Sunday. Tuesday morning I noticed a woman with a thirteen-year-old girl come in to the services and take a front seat. It was the same woman. She had come over the rough mountain road, not riding but walking, fording the rivers,

and sleeping under the trees at night. Why? Because her heart was hungry for Jesus Christ.

INDIA

Mr. Lewis E. Linzell

Dr. Oldham: Here is India, to be presented by Mr. Lewis E. Linzell, of the Cincinnati Conference, Ohio's earliest man in India.

In one of the remote villages in India I was baptizing a baby brought to me by its parents—a poor, sick, hungry-looking baby. I took the baby, holding it astride my hips, Indian fashion. As I was pouring the water on the baby's head I remarked that the child looked sick. The father answered, saying "Yes, it has the smallpox."

Here is a picture of India—sick, hungry; I wish every man in Christian Ohio might know how hungry India is. I have seen great crowds coming along the dusty highway, with their ribs standing out of their body, and their cheeks sunken in—the hungriest-looking people you have ever seen, and the hungriest people spiritually as well as physically. One cannot realize their condition without seeing them.

While on the streets of Bombay one day I saw a man standing on the corner holding his hand over his head. He was doing it to make himself a little better in the sight of the infinite God. I saw a man held down by heavy iron chains, so heavy that when he traveled on the railways he was always shipped by weight.

Day after day have I seen men with nothing but a scanty cloth around their loins lying on a bed of spikes, with ten-penny nails piercing their flesh, lying there because they thought they would make themselves a little better.

I saw a man standing out in the burning sun, and around

him were built five fires, roasting himself because he thought by so doing he could make himself a little better.

I saw a man standing under a tree counting his heart beats, not to know how many times his heart did beat, but because by so doing he thought God would reward him.

Some of you ask, "How do such men get their living?" Any man will feed "a holy man" in India. Any man will give a slice of bread or a handful of rice to the "holy man" over there.

When we were holding our District Conference of one hundred and thirty churches, hearing the reports of the preachers, we were aroused by the sound of music coming through the windows. Looking out, we saw that the sound was from native drums, and coming along the dusty highway was a great company. We noticed they had their bows and arrows. They stopped in front of the church. They had come a distance of thirty miles to enroll themselves. There were seven hundred and fifty of them by actual count, asking me if I would be good enough to teach them. I appointed three men to go up where they lived, and now in that tribe, known as one of the chief tribes in India, there is a great faith among them and a turning to Jesus Christ.

The heart of India is hungry for the living God. A Methodist missionary was preaching on the streets of Bombay, surrounded by a crowd eager to listen, when three men standing on the outskirts came up and asked whether they could not be made to see the light. The missionary said, "Certainly, no matter what you are, you may receive Jesus Christ and drink of the water of life freely." Those three men went back home and told their friends and neighbors of this wonderful salvation they had received. They requested of Bishop Thoburn that he send them a messenger to teach their people the way. As a result of the efforts of these three men who found the light a thousand people were baptized.

I say the heart of India is hungry for the living God.

CHINA

H. F. Rowe

Dr. Oldham: There is Bashford; there is China. I have named the most tremendous proposition the earth holds.

China by some power difficult of analysis has so far overcome the forces which make for disintegration and moral decay that she continues to live, and can look back over the path she has traveled seeing there the strewn wreckage of Egypt, Babylonia, Assyria, Greece, and Rome.

It was my friend Simester, who gave eight years of his life to China, who said that he sometimes heard a man in one part of his audience say, "Is it not true that China has been asleep for two thousand years?" Then he heard another man say, "Is it not true that China is two hundred years behind the times?" And he remarked that any nation that could go asleep for two thousand years and then waken up only two hundred years behind the rest of the world must be worth saving. China is not only alive to-day, but is a great, strong, virile race.

The opportunity of the Church in China may be bulked under two heads. First, there is the educational opportunity. The new system of education which China began to inaugurate only a few years ago was almost utterly disorganized by the Republican revolution. All the foreign teachers had to be discharged. There was not sufficient money to support the educational program. The result is that to-day about eighty per cent of the students who want an education above the high school must come to our missionary institutions. That means that we are to-day educating the men who in five or ten years will be called upon to reorganize and give direction to the governmental system of education. If we can Christianize those men, it will mean that we shall make it possible that a Christian direction

shall be given to the system of education for four hundred million people. The Chinese government is outlining an educational program which plans to provide within thirty years facilities which will give education to every child in China. The Church to-day faces an opportunity in its educational work which comes to the Church only once in a thousand years.

The second opportunity is the task of preaching the gospel to four hundred million people who are ready to hear it. Allow me to explain that by one or two statements. First, at every church or chapel anywhere in China, every night of the week without any advertising, all that is necessary to get an audience—half a church full, three fourths of a church full—is that we shall light the lights and begin to sing. Those audiences will fill the churches and listen for an hour or an hour and a half while we preach to them about Jesus Christ. Often at the end of that time they are not ready to go, and ask us to continue speaking. The second illustration of their readiness to hear is to be found in the great Eddy meetings, of which you have heard and concerning which you will hear further in this convention.

That whole race is ready to hear the gospel. The sad side to this is that, with these marvelous opportunities facing us, with this whole Chinese nation open to the gospel, the Methodist Episcopal Church this year is not sending a single penny more to China than she sent last year. Our missions in China are facing the "embarrassments of success." If all of these eighteen thousand Chinese who signed cards in Mr. Eddy's meetings were to become Christian next year, it would mean a decided embarrassment to the Christian Church, because we do not have sufficient ministers with the educational qualifications to minister to that class of people. If one out of every hundred in China who is interested in the gospel to-day should join the Church this year we would not have enough churches to house them, and not enough preachers to minister to them. Get this need on your heart

and so realize the responsibility that you will send up to God a great volume of prayer, and give of your means as God has prospered you, that we may enter the open doors and make China Christian.

INDIA

J. Waskom Pickett

Dr. Oldham: We will hear from another part of India.

Protestantism went to India a little more than a hundred years ago. We placed a missionary here and a missionary there and a missionary somewhere else, but we made no serious attempt to preach Christ to India's masses until within recent times. Although we have been hindered by the previous record of the Roman Church and by political considerations, yet we have had a remarkable response from the people. The Christian community in India now numbers roughly four millions. It is larger than that of any other mission field.

In the last quarter of a century our Methodist Church has grown from nine thousand to nearly three hundred thousand members. Last year more than thirty-seven thousand converts were baptized by Methodist missionaries and their Indian associates. Twenty-six years ago Dr. Rockwell Clancy crossed the Ganges River and baptized our first Methodist convert in Northwestern India. To-day we have in that territory the Northwest India Conference with a Christian community of one hundred and fifteen thousand or more, although we have turned about eighteen thousand of our baptized converts there over to other missions. These people, kept waiting through the centuries, are beginning to come into their own. Robbed of their God-given right to hear the preaching of God's word, by the apathy and indifference of the Church, they have waited for the Church to awake and get busy.

We congratulate ourselves on the fact that the greatest missionary organization in the world to-day is the Methodist Episcopal Church, and yet we are reminded that we are by no means meeting our opportunity in India. It is glorious that thirty-seven thousand people were baptized by our ministers last year, but it is tragic that several times that number who wanted to become Christians were denied baptism and the ministry of the Word. What think you men of the fact that we turned away one hundred and fifty-two thousand inquirers who were ready to renounce heathenism, break up their idols, and follow Christ? Can we rest easy over what we have done when we face this indictment? It takes money to support preachers and teachers; and while we kept much of our money or spent it for comforts and luxuries, these people were denied the gospel. Many of them would have paid a preacher to come to them, but they were working on from three to seven cents a day and trying to support their families, so they had nothing left for a preacher.

Men who know India intimately say, "Give us money to train and support preachers and to establish schools and churches, and within a decade we will have more Methodists in India than there are in America." Bishop Warne says, "Double the amount of money you give to India and one of our Annual Conferences will win a million souls to Christ within ten years."

Pray for India, give to India, come to India, and we can make this most religious people in the world an honor and praise to our God.

The Church a Community Force

WORTH M. TIPPY, PASTOR EPWORTH MEMORIAL CHURCH, CLEVELAND

LET me ask you first to consider what is a community? A community is a city or a town or a village or the people who meet together socially and religiously and educationally in a strictly rural place. The community consists of all the people instead of a few people. A community consists additionally of the buildings of a city or town or village, means of transportation, institutions of various kinds, educational, religious, charitable, social, artistic, industrial, by which the people work for the common welfare and the common happiness and their daily bread; and if you look deeper into any one of these institutions, you look into the faces of men and women and children. A school is not primarily an institution. It is a group of boys and girls, laughing and frolicking on the playground. It is a teacher standing face to face with thirty or forty children of a given grade. A hospital is not a pile of brick and mortar and a series of rooms. It is a mother with her newborn babe in the nursery. It is a bruised workingman brought back to industry and to his family. It is a crippled child with limbs being straightened or being given back to life. I say this because people need to remember that in dealing with a community they are dealing with men and women and children, and not primarily with institutions. Any man with an imagination and heart who is working in an organization in his community that exists for the uplift of his people in any particular way, sees the light on a human face and he feels the ambitions and the hopes and the fears of men, women, and children. That is why a community is sacred. That is why a community endeavor is so significant.

Must we not confess that in the generation that is passed, and possibly the last two or three generations, we have

grievously erred as churches in the extreme of our individualism? Did not these charts exhibited by Harry F Ward bring home to you, as they brought home to me, how much of the time we have been working with eyes closed to great things affecting the welfare and the happiness of the people we have been trying to minister to? Did not you think as I thought, how many people have been destroyed while we have been trying to save them and our energies have been directed in the wrong way? The Church that is coming, the spirit that is sweeping over the Christian world, is going to have a new place for the community in its thought, in its affections, in its life.

Let me give you two great sayings. Probably you know them. But if you do not, carry them away with you, please. The first is that by Cannon Barnett, of Townsend Hall—I heard it twenty years ago: "The service of God is the service of man." Then let me give you this one as a watchword for the Church and its community, "Every church should carry its community in its heart."

If we can take that saying of John Wesley, "The world is my parish," and that saying of Cannon Barnett, "The service of God is the service of man," and this last saying, "Every church should carry its community in its heart," we have three great ideas that are going to build the Church and the religion of the future which the world will trust and which the world will love. Is it not true that the attitude of our churches toward their communities has not only been individualistic in the extreme, but also that it has been mainly critical? Have we not been like fathers and mothers who pick at the faults of their children until the children revolt against their fathers and mothers, and it almost becomes impossible to teach them concerning their evils? Is it not dreadful that so many of our evangelists have been willing to come the first time into a community and draw crowds by denunciations of mayors and aldermen and chiefs of police? I do not think a man has a right to

do such things until he has earned that right by a citizenship—by a long and patient, loving service for that community. No man can get it in three or four days or a week. So I propose in a formal way that which this survey has proposed in a graphical way—a new attitude toward our city, our town or village or countryside—an attitude of patience and an attitude of father love and mother love, an attitude of thoroughgoing service and self-denial and consecration to its largest interests; in short, that our churches carry their communities in their hearts.

Now, briefly, may I suggest certain great things that are to be done, not in detail, but in principle. In making our churches community forces: First, will you think with me about a church as a force in its neighborhood or its parish, as distinguished from its city or its town? In the village, in the country, the neighbor and the community are coterminous; in the city the neighborhood is a fraction of the large community area. I think that the people of our neighborhoods have very, very often sensed more the out-reach into the neighborhood of the church for membership and for money more than they have sensed the warm pulsating love of the church going out to bless the communities. This has been partly due to the competition and the stress of our lives. In some way the neighborhood around us must feel the outreach of the church to minister and to bless—a difficult thing to learn—to push the activities of the church and the evangelism of the church aggressively to all homes. I think every Christian institution ought to do this and yet not have a vestige of the spirit of proselyting. I don't know just how to say that except to say that people must not get the impression that the first idea is the building up of our church or the building up of our denomination. They must get the idea of something deeper; they must get the idea of a great love going out to shepherd. Really that is the only way to build up a church properly. That is the only way to create a really successful evangelism. It is

just that kind of unselfishness that comes back in trust and confidence and people wanting to work.

May I suggest, in the next place, that the great thing is to find certain fundamental, absolutely necessary things that the church can give to the people living around it—services of public worship in which every person who comes in shall realize the healing and comforting and inspiring presence of God; a religious education that is fundamental and nonsectarian which tries to take everybody back to the feet of Jesus; provision for the young life of the neighborhood, organized according to the age groups of the children, and young people. Why should not the father and mother feel that there is a church that is taking care of the children giving them moral discipline and bringing them to the feet of Jesus instead of exalting some particular point of view? Why should not mothers and fathers feel safe, particularly in the cities, where we have not yet learned to protect our young people? Make every church a Christian social center. These buildings, dark so much of the time, and closed so much of the time, should be alive with organized activities on an educational foundation, with wholesome recreation and social life for which we do not apologize, but which we consider as a natural expression of the love that burns in the hearts of Christian people just as the father and mother love the girl and the boy and do everything for them for love. Those are the suggestions for the community life of the church in its own neighborhood.

Now, I pass from that to the church as a force in the larger life of the city. Here I press upon you that we push out our workers into the civic, charitable and social movements of our cities; that the pastors lead their churches out into these activities, taking one or two or three places on committees for community activities that they may know the community; that we take a prominent, cooperative part in the campaigns in our communities for the uplift and the betterment of the community; that our voices and

our forces and our organized activities be a part, as a regiment is a part of a division and a division is a part of an army corps; that the local church be a humble, unself-seeking force for the things that are being done in a cooperative way to bring in the city of God. We must take a new place in the efforts for social justice. We must learn how to take our place in the struggle for a living wage, for the short-hour day, and for the protection of the people who labor, and in preventing, in organized ways, our workers from becoming wage slaves because they have no organized voice in the control of their own town. We must provide for the security of lives, security of employment, the strength of society, and many more things which constitute what we understand as social justice.

There are two great commandments. The first, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength." This is the first commandment. Now, there will grow out of that all the sweet personal side of religion which I trust Methodism will never lose.

The second commandment is like unto the first—"Thou shalt love thy neighbor as thyself," and the church organized as a community force is the expression of the second great commandment. It is not something optional upon us, it is a part of the gospel. We will never have the gospel of the kingdom of God until we force the two together in a passion of love.

The Church a Community Force

LUTHER B. FREEMAN, PASTOR FIRST METHODIST CHURCH, COLUMBUS

WHY do we not actually realize the kingdom of God here in Ohio? We ask that question especially of Ohio, because Ohio is the greatest Methodist State in the world; and if the kingdom of God could be realized anywhere, certainly it ought to be realized here, for if there is anybody in the world who is doing the work of the kingdom of God, we believe it is the Methodist Episcopal Church. I would not have the question put in a spirit that would seem to be critical, but the fact that we have done well should not blind us to the fact that we are not bringing the kingdom of God into this State and into these cities as we ought, as we might. Why?

First, because we have not quite sensed our job. We have not quite sensed the idea that it is our job to really make the State of Ohio, from Lake Erie to the Ohio River, a place where the will of God shall be done in human society. Some of us think because we have money and members and influence we have succeeded. We have been satisfied with the conventional church service. When we have paid our bills and laid stress upon individual piety in order to get some men to do about as they ought, we have considered our work done, and have not heard the great cry of humanity as a whole; not seeing the fact that these men cannot do as they ought until the community is made such that it is possible for them to realize their highest and best Christian possibilities.

Let us look at some of the facts. The State of Ohio has in it a great mass of preventable poverty. It has widespread ignorance. It would be hard to find anywhere in the world more awful cases of ignorant degradation than can be found in the State of Ohio. We have religious destitution that cannot be surpassed anywhere. Our churches, most of them,

are closed six sevenths of the time. We are not touching the problem, we are not seeing it. We have an increase in vice and a constant increase in crime. It costs us more to take care of our criminals than to educate our children. We have the insane increasing abundantly and the feeble-minded growing by leaps and bounds. Our divorce courts show that in this State we have something like twice as high an average as is to be found in the nation as a whole. We have great cities with crowded tenement districts that are hardly to be matched in Chicago and New York. We have antiquated housing codes in some of our cities that make it possible for landlords to crowd men in where a decent human life is impossible. We have the ever-present and ever-accursed saloon. We have not yet been able to make the laboring classes of Ohio, as a whole, feel that the church is really in sympathy with them. Now, what message have we for China? If we cannot cleanse the moral atmosphere of the most Methodist State in the world—if we have not the power to clean out the Augean stables of Cuyahoga and Hamilton Counties—what message have we for China?

The point is that we have not really sensed our job. Keep that in mind. Our Legislature is now in session. See what it has proposed to do—to retreat from our advanced ground in civil service in order to open more opportunities for party advancement; to repeal our progressive educational policy for party and for pelf; to hamper or destroy the censorship of our moving pictures, which have a larger educational influence upon the young people of Ohio than all the churches and Sunday schools put together. They have proposed to do away with the indeterminate sentence, which would be a turning back toward barbarism. Our Legislature is making such proposals as these and Methodism has never spoken. The greatest Methodist State in the world lets that thing go on and does not protest. Do you hear me, men? We will go Sunday and preach the gospel; we will seek for individual regeneration. That is all right—we

want more of it; but what are you going to do about the great State problem? We have not quite sensed our job. We have elected men of notoriously bad character to the highest offices in the gift of the State. We get our boys together in the Sunday school class and tell them that morals are necessary, and the next Tuesday we go out with our votes and say that moral decency, even common moral decency, is not a prerequisite for election to the mayoralty of the capital city of the State.

All around us men are saying, "Why stir these things up?" What business have we here if we do not stir things up? People are constantly saying to us preachers, "Don't touch these things—preach the gospel." Let me tell you how I like to hear the gospel preached. A couple of years ago a member of the Board of Administration invited two Methodist preachers to go with him to visit a State institution where from twelve to fifteen hundred boys, who had been delinquent in various ways, were kept as wards of the State. It was called an industrial school. This official said to these preachers, "I know something is wrong here, and I want to see if you can make any suggestions." The suggestion was made to put in a chaplain there of the right sort. This alert chaplain found that the place was a sink of iniquity—conditions existed there that I could not think of describing to this body of men this morning. As a result the administration was overturned and a clean, well-educated man put in charge, and the whole thing is changed; and now the boys who go there are in a school of morals and of ethics and of real helpfulness. I call that "preaching the gospel of Jesus Christ."

Second, when we have once seen our job we must distinctly recognize the fact that we can accomplish nothing until we get together. We are great bushwhackers but poor soldiers. We boast of our magnificent organization and the power of our connectionalism, but we do not work it. We ought to be ingenious enough to find a way by which Meth-

odism can speak. We manage to get together very well when it comes to the temperance question. Can we not stand together on other matters? There are many great problems before us just as thoroughly ethical as the saloon problem. Shall men have one day of rest in seven? Shall landlords be compelled to build their tenements with a reasonable amount of air space and light for the children? Shall our State institutions be conducted for the purpose of restoring men to citizenship rather than for the purpose of wreaking vengeance on the wrongdoer? Shall our public schools be made a political football? Shall men of notoriously bad character be exalted to high positions of trust and honor in our commonwealth? These and many other questions before us are so primarily moral that they should not be left to the heartless capitalist or the unprincipled politician. Because Methodism is numerically the ascendent ecclesiastical force in this State it ought to feel its responsibility to make clear to the public the moral bearing of all great movements. Ought it not to be impossible, in the great Methodist State of Ohio, for any law to be passed, for any man to be elected to office, who is repugnant to the intelligent moral sense of the State as a whole?

I return to the question asked me by Bishop Anderson at the beginning, namely, "Why do we not actually realize the kingdom of God in Ohio?" My answer is: Because we do not sense our job, and because we do not stand together.

The Redemption of Jim

W M. GILBERT, OF THE MORGAN MEMORIAL CHURCH, BOSTON

Dr. Gilbert presented a motion-picture with this title, depicting the work of his church among the less fortunate people of Boston. Other motion-pictures were shown to illustrate the work of Morgan Memorial Church on its farm at South Athol, Massachusetts, which is a fresh-air and recreation center belonging to the church. We give herewith part of the words of Dr. Gilbert accompanying the pictures.

MORGAN MEMORIAL is a church. I say that, because there is a great deal of criticism and even prejudice against the institutional church. For two years—I say two years, for that is my personal relation to the institution—there has not been a Sunday night service or a Thursday night prayer meeting the year around when there have been less than three men that have not given themselves to God.

Morgan Memorial is not only a church, but a children's settlement. It is a children's settlement that reaches something more than a thousand children. If you were there next Sunday night about six-thirty, you would see four hundred children packed into the children's services. Of these four hundred children one third are Jewish, another third Italian, and the other third is divided among seventeen nationalities.

You will not only see a children's settlement there if you go, but also an industrial store. The store building has thirty thousand square feet of floor space. In that building over eighty men and women a day are given employment.

Besides this we have an Employment Bureau where every morning we face from one hundred to one hundred and twenty men and women, at least one third of them out walking the street with no place to sleep and nothing to eat. We face this question and plan to give them work.

Why did I leave the regular ministry to go to the Morgan Memorial? It was because when a man came to me in

trouble then, I could only say and mean, "Brother, I am sorry for you; the Lord bless you." I can now say, "Brother, I am sorry for you; the Lord bless you—here is a job."

In the pictures, you will see a true story. The name is fictitious of course, but it is a true story of a man who came to us two years ago and he is now in our regular employ. Last fall in Boston when these pictures were first shown he was sitting in the audience as a delegate to the convention, and he didn't know until I announced it whose story it was. He is a worker with us now.

Besides the phases of work I have mentioned, you will see in the picture a day nursery. We have one hundred and one babies enrolled whose mothers have to go to work and leave their children with us all day. There are seventeen different nationalities in the one hundred and one enrollment.

Like every other church in the downtown section of a city we find that at least three fourths of the problem in poverty and sickness and vice is due directly or indirectly to intemperance. So we have a Temperance Saloon which is open every day from five o'clock in the afternoon until ten-thirty at night. You will see this also in the picture. Its purpose is to compete with the liquor saloon as a social center. Social rooms are provided there with piano, games, and magazines. It has also a lunch counter. This, too, is to compete with the liquor saloon in the free lunch it gives with a glass of beer. Morgan tells its patron, "Give us your five cents, and in return we will give you a lunch better than the one you receive in the liquor saloon." It *is* better. Our beef stew has real beef in it. One combination is beef stew, bread, and coffee for five cents. Another is a small plate of beans, frankfurter, bread, and coffee for five cents. This Temperance Saloon is no longer an experiment. Over one hundred men come and go every evening. Never a week passes but that the superintendent, a reformed man, turns in the names of from three to five men who have signed the

pledge and whom he has encouraged to make a new start in life. This department is to be greatly enlarged.

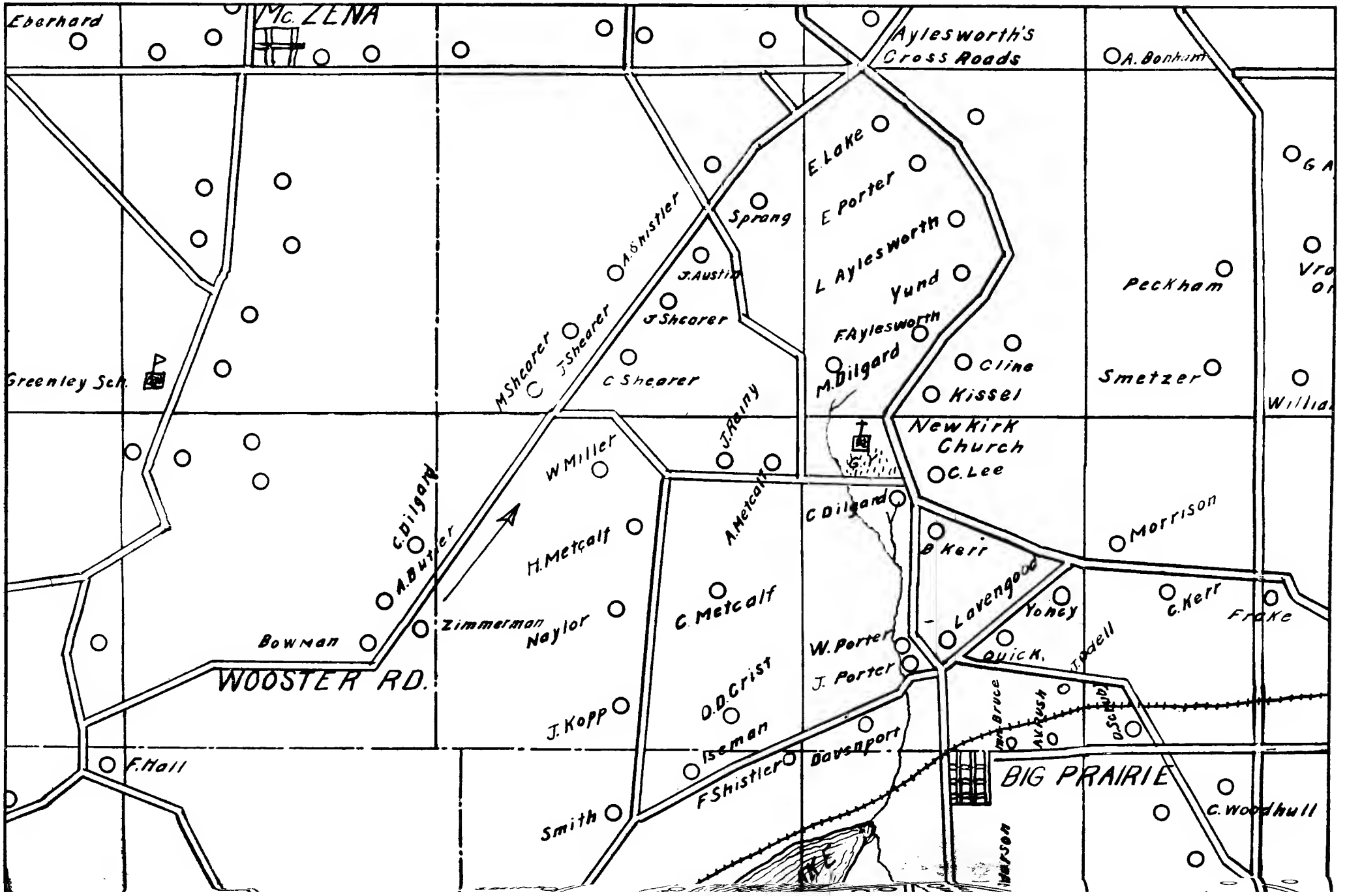
There is now under construction a new $70,000 Temperance Settlement which, in addition to enlarged facilities for the Temperance Saloon and social rooms, will contain a barber shop, shower baths, tailor shop, and dormitories with a capacity of fifty beds. The working staff will include not only a rescue mission superintendent, but also a physician and psychologist. The psychologist will examine the men coming to us with a modified form of the Benet test just as the physician will diagnose their difficulty from a physical viewpoint. The top floors of the Temperance Settlement will be equipped with three-room suites which will be occupied by the married students of Boston University School of Theology. Both the student and his wife will be trained in city mission work. This we expect to be the most scientific approach, as well as the most deeply spiritual approach, to the unfortunate men and women of our city.

You will see some pictures of our store where we sell material donated by the people of several States. These donations bring us $35,000 per year. You will see also various repair shops. But I have said enough. The pictures will illustrate the work.

The Making of a Country Parish

C. M. McConnell, Pastor at Lakeville and Newkirk, Ohio

John Wesley once said that the world was his parish, but I notice that even Mr. Wesley had to find a place on this earth where he could do his work. The world may be the parish of the Methodist Church, and we have been here discussing world problems, but I say to you to-day that I was interested in the testimony of a man who said, "I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C Shearer
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J. Rainy
W Miller
New Kirk Church
C. Lee
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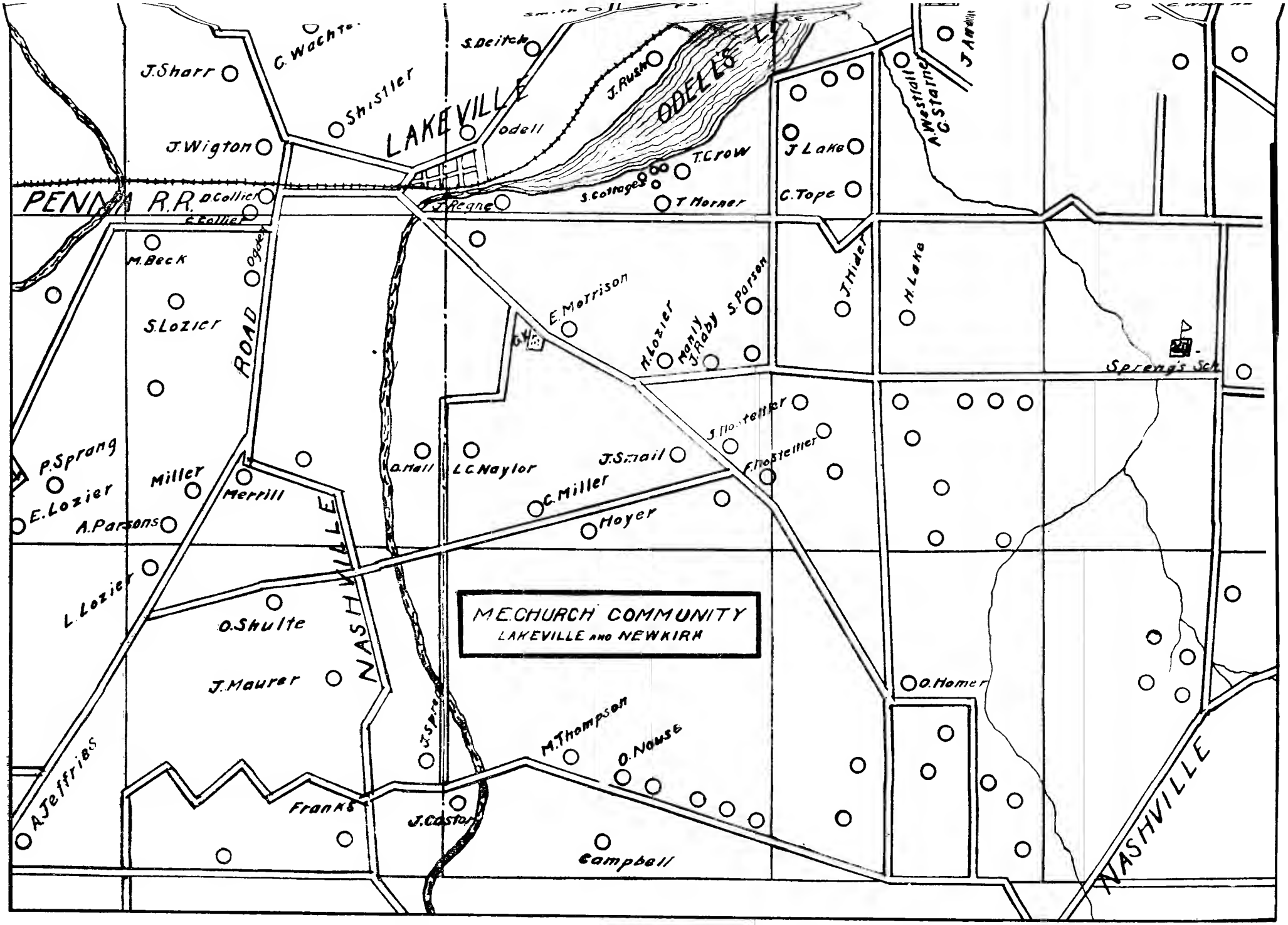
MECHURCH COMMUNITY
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D.Collier
C.Collier
J.Regne
S.Cottages
T.Crow
T.Horner
J.Lake
C.Tope
A.Westfall
C.Starner
J.Anderson
M.Beck
Ogden
S.Lozier
E.Morrison
H.Lozier
Manly
J.Raby
S.Parson
J.Hider
H.Lake
Spreng's Sch.
J.Hostetter
F.Hostetter
J.Smail
D.Hall
L.C.Naylor
C.Miller
Hoyer
P.Sprang
E.Lozier
Miller
Merrill
A.Parsons
L.Lozier
O.Shulte
J.Maurer
J.Spre
M.Thompson
O.Nause
O.Homer
A.Jeffries
Franks
J.Castor
Campbell

can't go to China, but I am going back home and do the best I can."

My parish is represented on this blue print, which cost me six months of labor. I am not responsible for the interests of Methodism in this world, but I am responsible for the interests of Methodism in Lakeville and Newkirk. Before I can answer to the Almighty God on the Day of Judgment, I have to study my problem as no other man in that territory knows it. I come to you this morning bringing you a blue print that has cost me six months of labor, and before I can roll up my sleeves and go into that problem I have to know every man, woman, and child in that territory as well as any man can know them. I have to know whether they go to church, and the papers they read, whether they own their property or rent it, how many children in the family, where the boys and girls spend their nights and days, what kind of schools, what kind of homes, and how farmers farm.

We have heard a lot about a social survey. What is a social survey? It is a calm, clear look into your community to see what is there. As ministers and as farmers and as laymen and as city men, you have to work from something like that. You have to know the problems of your community before you can talk about bringing the kingdom of God into your community.

I have six hundred and twenty-eight people in my community. Two hundred and twenty-seven of that number do not attend any church. One hundred of that six hundred and twenty-eight are boys and girls, young men and young women. I have to know what that community is doing for those young men and those young women. Of course we have a Sunday school. I preach the gospel of the Son of Man; I call upon them; but they go to destruction in spite of that. Last Sunday about half of the young men in an Epworth League were drunk. I have to take the list and on my way home report those young men to the county seat.

That will not stop it, but it will serve as a warning to them not to repeat it. One man said, "Every one of them ought to be fined $25.00," but that same man has said, "I keep whisky in my cellar and I take a drink when I want it." What right has he to say anything about them? What right have I to report those young fellows unless I take off my coat and try to do something to make that thing impossible? If I report those young men to the grand jury one hundred times, I will stand one hundred times with those young men on the baseball field, or wherever they are, I will stand out with them and fight for them. Every time I preach a red-hot sermon against the dancers I will open up the doors of my church to take care of them. We have to get down to work on these problems and look them squarely in the face and realize that Jesus Christ came into this world to bring life and bring it more abundantly.

Now, there are some other things the country churches have to do. Why did I take off my coat and shovel gravel on the streets of our village? Do you think that I thought that would bring it into the kingdom of God? I have to do something for the folks of my town. Why do I take off my coat and spray the apple orchards in my vicinity? Because the farmers of my territory are treating their orchards in an unchristian way. Why do I stand before you and say these things? Because in the days to come we have to answer for the conditions in the open country. We want a race of men who turn their faces from the city and drive through mud and rain and preach to a half dozen people on a dark night and stay with that thing until the Day of Judgment, until God Almighty calls them to a place up higher—and the only place up higher is a place in heaven.

The Making of a Country Parish

H. B. Fisher, Pastor at Alto, Indiana

The problem of the country church is a tremendous problem. When I went to Alto last April I found a church that had had forty-four years of circuit-riding. They had lost out and had come to the place where they must either "look up" or "lock up." We called the men of the church together to consider the proposition of jumping the circuit and becoming a station.

They were enthused. With the assistance of the Laymen's Missionary Movement, an every-member-canvass was made.

The men went out two by two, and in less than forty-eight hours they had completed the canvass; and instead of getting $600, which was the amount in mind, they had subscriptions for over $750. This, as compared with $200 under the old way, was a great victory. During the forty-four years the general budget had not gone above $326. This year it will run nearly $1,300.

It was conclusive. They would "look up" and not "lock up."

I was retained as pastor. My first step was to buy a Ford. Then I made a community survey and called on every family. This enabled me to know the constituency and work and plan and preach intelligently.

My people are farmers. There is no town; just a cross-roads church in the open country, two miles from an electric line and four and one half miles from a steam railway. Also, ninety-three per cent of my people are renters.

In order to get a definite organization we divided our parish into five districts, with a chairman and two committeemen over each district. I am the central chairman. This was done that I might keep in touch with all the people and that they might develop leaders from their own ranks. There is a district prayer meeting in each district every

other week. Laymen are the leaders and it is a common thing to have some soul come to the Master at these services.

We advertise. "Why not attend the Alto Methodist Episcopal Church Sunday?" was printed on window cards and each family in the church put one or two of them in a conspicuous place in their front windows.

Signboards also are used—seven of them. Then a great means of advertising is through these five district committees. I call the chairmen on the phone and tell them the news and they call the rest of their committee. In less than one hour's time the whole parish is in touch with the message. The telephone rightly used is the rural pastor's great means of advertising.

We have a strong, well-organized Farmers' Club, and it is doing a remarkable piece of work along lines of scientific and economic farming.

During harvest, where possible, I go out in the fields to work and to talk with the men. After dinner we sit down under a tree and talk about the yield, fertilizing, and such topics. Then before we go back to the field I ask God's guidance for the farmers of the land that they may use their lands in a Christian way. This is one way in which I am given a chance to meet the unchurched farmer.

I believe in politics. I work it in our community. I fight organized evil every time I get a chance. I will take my coat off and fight any man who is running the liquor traffic. We had that fight at the last election. I went over the whole of Howard County preaching temperance to the farmers, and we won out.

An Adequate Program of Missionary Education

GEORGE F SUTHERLAND, SECRETARY OF THE DEPARTMENT OF MISSIONARY EDUCATION

THE Church was organized and has been maintained all of these years that Jesus Christ might control every life and dominate all of life. This is the world's most gigantic undertaking. We are attempting to accomplish this task with a constituency unfamiliar with its vast problems, its failures and its successes; with thousands of members who do not even realize the real purpose of the Church and have not enlisted in its fulfillment.

During the first year of my relation to the missionary office I met in a Western city a former acquaintance whom I had not seen for several years. A natural question concerning my occupation resulted in a statement that I was in the city on a certain missionary errand. This brought the amazing query, "Why are you wasting your life fussing around with missions?" I have good reason to believe that the acquaintance had never investigated the missionary subject, had probably never read a real informing missionary book, but had a very decided notion concerning the value of the enterprise. If I should come to the city of Columbus, meet a school-teacher, and immediately ask why she was wasting her life teaching school in Columbus, I would naturally be asked what I knew about the public school system of Columbus; and upon being compelled to admit that I had never seen a graduate of the Columbus public schools, had never been inside of one of the public school buildings, my statement that the public schools were worthless, that the graduates were ignorant, and that the whole institution was a fraud, would be received with small favor. I do not know just what the Ohio procedure would be, but in New York city they would send such an individual to Bellevue for observation.

A man can make any sort of a statement concerning his belief in foreign missions, can in the same breath boast of the fact that he has never looked up the situation, and still pass as an intelligent member of society. That attitude cannot be assumed concerning any other great factor of life, but we have gotten into the habit of permitting it in connection with the great Kingdom extension work of the Church. This, I submit, is unfair to the Church, unchristian, and a situation which must be completely changed. In order to do this we must attempt to accomplish two things.

First. To create an adequate conception of the purpose and program of the Church. Is the Church a fold or a force? Everyone would admit that it has certain functions as a fold, but has not this phase of its work been greatly overemphasized to the neglect of the greater fact that the Church is a great force in the world? How many times we have invited people to come into the fold and have felt that was the end of the matter, and how long can we expect the Church to have any power as a fold if it is not first of all a force? If it is simply a place of protection into which individuals can gather to keep from the forces of sin and evil in the world, the very protection will soon fall away, the walls will break down, and the whole structure will crumble to the ground. Young men and young women should be invited to the Church, not to secure the protection from the world, which after all, is not very necessary from their viewpoint, but that they may ally themselves with the greatest organization and campaign that the world has ever known. Hold up the program and the purpose of the Church until it appeals to our young people as the greatest force for righteousness in the world.

Second. Develop a Church which is intelligent concerning present-day problems; a Church which knows of the successes and the failures. Many needs of the Church have been emphasized from this platform in the last day or two. It is true that we need more spiritual power, more converted

pocketbooks, and better finances, but we also need people better informed concerning the work of Kingdom extension. Enthusiasm will come only as the people know. A vision of the white harvest fields clearly brought before the Church, emphasizing the decisive character of the present church problems, is all-important. Is Christianity to be an ultimate failure in American cities? Will Christianity or Mohammedanism prevail in Africa? Do we really want China to be a Christian republic? Get the people thinking and planning and praying on these subjects and something will happen.

With these two tasks before us, the creation of an adequate conception of the purpose and program of the Church, and the development of a church intelligent concerning present-day problems of Kingdom extension, I raise the question of how it can be done.

First. It will be accomplished by presenting an adequate unified program of missionary education for adults. In the past few years many new plans of missionary education have been promoted, until in every department and organization of the Church there is an adequate method of missionary education. We have now come to the place where these methods need to be correlated and unified. No one knows that better than the pastors in this audience. We are now offering annually a united program of missionary education for all departments of the Church. The theme for this year is "The Social Force of Christian Missions," with the slogan "Christ for Every Life and All of Life." This program centers around the two study books of the women's societies and the three general publications which I hold in my hand. The first is The Social Aspects of Foreign Missions, by President Faunce, of Brown University, which Bishop Oldham says contains the best sixty cents' worth of missionary information which he has ever found between the two covers of a book. The second is The New Home Missions, a discussion of the newer social

phases of home missionary endeavor, and it is profoundly affecting the thought of the Church on these matters. The third is a little four-chapter book by Shailer Mathews, written especially for men, entitled The Individual and the Social Gospel, showing the relationship of the individual and the social gospel and of home and foreign missions. A whole year's program can be built around these books. Sermon and prayer meeting suggestions are published in a free pamphlet for pastors, programs for Sunday Schools, Epworth Leagues, and women's societies, reading campaigns, study textbooks helps, illustrated lectures, entertainments —here is a plan of unified systematic missionary education for the whole year, and if properly applied we feel it will make a deep impression in any local church.

I want to make a plea for the more thorough forms of missionary education, especially the mission study class plan. An increasing number of pastors are taking up this method, until it is becoming church-wide. During the past two months, for example, the city of Montclair, New Jersey, has been having a great mission study campaign. It is a suburban city with all the disadvantages of commuting life, late hours for dinner, business interests centered in the metropolis. In spite of these handicaps that little city has between four and five hundred people in mission study classes meeting weekly in small groups, distributed in various sections of the town, interdenominational in character, and thereby making a great impression on the whole community. A similar campaign last year was conducted in Battle Creek. This is the second successive year in which one of our churches in Wilkes-Barre has had twelve mission study classes meeting at one time, enlisting two hundred and twenty-seven members of the Church. This unified plan of missionary education, with the use of the more thorough plans of missionary instruction, will go far toward helping us accomplish the two aims which I have been discussing this afternoon.

You will, of course, use many supplemental methods. The stereopticon, with such pictures as have been shown here to-day, will be used increasingly. World Outlook and literature of a similar type will be found in every home. You will send your leaders, teachers of your classes, and young people from your churches, to the great training conferences and summer schools which are rapidly increasing in number and power. You will be equipped with the latest and best methods to bring the whole task before the whole Church.

The second method is to adopt a definite plan for the children of the Church. No matter how great the problems of the present day may be, do not let them make us neglect the children. The present great awakening in religious education offers an unprecedented opportunity to train a generation of children which will be truly missionary in spirit and in action. Missionary instruction must be definitely related to religious education—in fact, will become an integral part of religious education. A tremendous advance has been made during these last few years by the introduction of the Graded Lessons in the Sunday school. The next great move, so far as missions is concerned, is to bring about the use of supplemental, related courses of missionary instruction, interesting and pedagogical and related to the Graded Lessons. Already much has been done in that direction, and literature of the most interesting type is available. There is no reason why we cannot appeal to the boys and girls through this literature. They are hero-worshipers; they are interested in great movements; they are in the impressionable age. Where is there more heroism than in the missionary enterprise? Why not use the lives of the great heroes of the Church to teach lessons of devotion and self-sacrifice, and why not put it in the most attractive manner?

There are but two types of literature which I can take the time to refer to this afternoon. One is our magazine for boys and girls, Everyland, published quarterly, finely illus-

trated, with stories of heroism and devotion; published not for commercial gain, but for character-building purposes. I have already mentioned World Outlook. That is the magazine for adults.

And then for boys and girls in their teens, what a great list of books we have in our Pathfinder Series! I was speaking the other day in a conference following the New England Convention of Methodist Men, showing some missionary books, when I learned that one woman had remarked "What a dry lot of books that fellow must carry around!" In the next convention, in order that I might prove that my books were not dry, I read the first page of the boy's life of Livingstone entitled "Livingstone the Pathfinder," and two or three days later I had a letter asking for a copy of the book "that begins with a menagerie." Missionary books for boys and girls can be and are interesting. I will be glad of the opportunity to prove it to any of you.

The Church Adequately Financed

J. B. TRIMBLE, GENERAL SECRETARY OF THE COMMISSION ON FINANCE

THE topic has to do with our material resources and carries the implication that right financial relations between the local church and world tasks do not always exist. That the financial methods employed give basis for such inference is made clear by the following conditions:

First. Frequent appeals for money in public services with their attendant results. That such methods are frequently employed was made clear by the questionnaire, conducted by Bishop Cranston, preceding the last General Conference. Note a reply by one of our German pastors: "We have had during the past year appeals from, and contributed to, the Anti-Saloon League of Kentucky, the Old

People's Home in Quincy, Illinois, an Orphanage in Berea, a Children's Home, an Old Ladies' Home, and the Young Men's Christian Association in Covington, the Dorcas Training School in Cincinnati, the Bethesda Hospital, German Wallace College Endowment, William Nast College in China, Korea Quarter Centennial, Mission in Russia, German City Mission Society in Cincinnati. Next Sunday we are requested to make an appeal for an orphanage in Jerusalem, but I have reached the limit. I am not sure even now that I have enumerated all the appeals made."

Second. The method of frequent appeals is faulty as a money-getter, and is deceptive and irritating to those solicited. Take an illustration: without any prearranged plan it so happened that a layman in a Western city was solicited on Monday for a local church debt; on Tuesday for the Conference college; on Wednesday for the Young Men's Christian Association; on Thursday the Committee on Civic Reform called; on Friday the representatives of the Women's Societies were in his office; and the pastor on Saturday pressed him for his contribution to the benevolent boards.

Note the outcome. He felt financially disturbed by Wednesday of the week, and by Saturday he was irritated to the point of vigorous expression as follows: "What are we coming to! Money! Money! Money! Self-protection becomes a necessity, else I will go bankrupt."

Some one asked how much he had given to the church debt, and was answered, "Nothing." "How much to the college?" The same negligible amount. "How much to the women's societies and the Young Men's Christian Association?" The fact was that he had not given a "soumark-ee" the whole week, but because of the many appeals felt he was on the borderland of bankruptcy. There is no need of going to a Western city to find illustrations of that kind of "frenzied finance."

Third. Even when worked, our methods frequently are

wholly inadequate to measure up to the possibilities presented. For proof of this, note a few of the conditions in the home and foreign fields:

A Methodist preacher in Northwest Nebraska is endeavoring to cover three whole counties and parts of two others by serving nineteen appointments requiring eighteen days to make the circuit. There is no other pastor within fifty miles of him.

Some pastors in a Southern white Conference are serving charges on seventy-five cents a day, and Sunday is not one of the pay days.

A hundred thousand homeseekers a month are going through the gateways of Saint Louis and Kansas City to the great Southwest, while inadequate church processes are in evidence by the fact that a Presbyterian chapel was dedicated recently in Texas, the only one of any denomination within a radius of one hundred miles.

It is estimated that there are five hundred and fifty rural churches in Iowa standing with closed doors, and seventeen hundred in the State of Missouri.

Our missionaries in Southern Asia have the names of one hundred and fifty-two thousand two hundred and sixty persons who have given up idolatry and are applicants for Christian teaching, but cannot be cared for because the home Church fails to make an adequate financial response.

FOURTH. What we are doing is not always being done in a dignified way. The speaker was called to a strong church in the Southwest to raise benevolences. The year was closing. The seven-fold interests were presented, and then for forty minutes the old method of operating on the congregation was followed. He called a meeting of the officials later and said: "You are all business men. Your fiscal year will close soon; peradventure you are behind on collections $1,000, $2,000, $5,000. Send for me and we will advertise and conduct, for your business, a similar process to that followed for the church this morning." Note the

prompt and vigorous response: "*No, sir,* not for *our* business. We could not afford and would not permit it." They were correct. That process would advertise failure and impede business progress, if not destroy it.

Fifth. Many are not financially related, even in an undignified way. Two illustrations: We found a church of one hundred and twenty members with fourteen persons paying the bills, and one hundred and four on financial furlough. A city church with seven hundred members, two hundred on the payroll, and five hundred, as expressed by one speaker, having their "financial impulses under perfect control."

There is reason for the inference in the topic. Some adjustment was imperative, hence the legislation of the last General Conference giving us a plan of finance for the Local Church. Most of you know what it is:

1. An Adequate Educational Campaign.
2. A Personal Canvass of All the Members and Supporters of the Church Annually.
3. Subscriptions for Benevolences and Current Expenses on a Weekly Basis.
4. The Use of a Uniform Collecting Device such as the Duplex Envelope.
5. Two Distinct Budgets and Two Treasurers.
6. Money Collected for Benevolences to be Remitted at least Quarterly.

This informing, inspiring, and responsibility-imposing convention will soon be over. I am reminded of the lady hurrying from a church service who was asked if the sermon was done. "The sermon," she replied, "is over, *but it is yet to be done.*"

Spurgeon, referring to the practice of the pulpit pressing the need of religion in business, said: "I indorse the teaching, but will go further, namely, not only religion in business, but business in religion." That is a good combination. The Church needs it and would be greatly profited thereby.

The Local Church Related to the World

SOMERVILLE LIGHT, SUPERINTENDENT OF GOSHEN DISTRICT, NORTH INDIANA CONFERENCE

THE Methodist Episcopal Church must have and use more sense before she can get more dollars, and she must have more dollars before she can properly relate herself to the great local and world enterprises with which she has to do and for which the Almighty Christ holds her responsible. Just how to relate the Church to a world like this is a question which we have before us on all hands at the present time.

After delivering an address at a banquet in Battle Creek, Michigan, a few months ago, I was invited to the home of a leading physician of that city. He said: "You used a word to-night in your speech at the banquet that I never heard before. I wish you would explain it." I said, "Tell me what it is." He said, "That word, 'quarterage.' I never heard it before." I said, "Heaven's blessings upon us. I have long been praying to meet a man who has never heard that word." We are rapidly drifting away from that. What we can do, we certainly, under the blessing of God, ought to do. Now let us call attention just for a few moments to how this has been done in one of the districts in the North Indiana Conference. I am from the Hoosier State.

The Conference must have a financial policy and that policy must be handed down to the local church so that there is no mistaking the policy, and every man in the local church shall know the policy of the Conference and understand that back of the pastor and the district superintendent stands the whole Conference in line for the great financial plan of the Methodist Episcopal Church.

The District Conference as well, or some other Conference similar in its functions, must exercise the same thing. We must bring together in this District Conference

the key men of our districts and bring to them the representatives of the various benevolent boards. The key men must receive the information before they can take it back. If the pastor is not out of the rut, take him along with these rut men, and these rut men must be pulled out of the ruts and made to count as assets instead of liabilities.

The Quarterly Conference should be featured. Let us bring something before these business men. Let us have a Quarterly Conference that will count for something, and see to it that the pastor brings these men to attend. I have two kinds of Quarterly Conference. The first is the round-table Quarterly Conference. Nobody outside of the officials of the church is allowed to be present. We have some things to say to the laymen that we would not say before the whole Conference. That is why we give the quarterly round-table.

At the second Quarterly Conference, we bring the people together in large numbers. The other day in a little town of two hundred and fifty people we had such a meeting and gave the whole group a round-up on the finances of the year. They were struggling to pay a $700 salary to the preacher and now they are paying $1,200. Every dollar due from that church has been paid and the canvass for next year has been made.

One thing more about the featuring of the Quarterly Conference: I have one pastor who has what he calls the church family dinner every year. He notifies me when that dinner is to be held and we have the Quarterly Conference at the same time. He has millionaries on his official board, and these are the fellows we want to meet, and when he has the family dinner I am there to hold the quarterly session. A millionaire asked me this question: "How in the world are we ever going to finance our church so that we will be able to pay up?" They were then trying to pay $1,800 salary to the preacher. They are now paying $2,700 with a promise of $3,000 next year, and the membership is more than doubled. There is a reason—the New Financial Plan.

PART IV
THE OUTLOOK

Prayer

By Dr. Isaac T. Headland

O LORD, help us to feel all the power the Almighty Father will put into our hearts, if we will only consecrate and give them to God. Help us these few moments. Make us willing to say, "*My* son, *my* daughter wants to go to the mission field; I will place the funds where they can support my son or my daughter." O God, help us, if we have not young men or women, that we will be willing to give ourselves, to place *our* lives upon that altar. "I will go where you want me to go, dear Lord, I will stay where you want me to stay." We pray this afternoon, as we are listening to the consideration of these great questions, that our minds will not for a single moment forget that Thou didst have an only Son, and Thou didst give Him as a missionary. God grant that we may be willing to do as Thou hast done. We remember that Thy Son left heaven for thirty-three years, came down to earth, suffered, and died for us. God, fill our hearts this afternoon, make us willing to make the sacrifice, either ourselves or ours. Such we ask for the Master's sake. Amen.

The Two Americas

HOMER C. STUNTZ

THE two Americas occupy a position for world conquest in the name of Jesus Christ absolutely unequaled by any other part of the world. To the east of us and to the west of us lie all the great unsolved problems of Christ's kingdom, in so far as those problems have to do with belated races of non-Christian faith; to the east of us are Europe and Africa; to the west of us Asia with all its hundreds of millions of people. Our front door looks out upon the millions of Africa, and our other front door—for our house runs through the block—faces upon all the unevangelized myriads of Asia.

Furthermore, God has singularly marked out North America in these recent years as the source from which He is to draw supplies of money and of men and of inspiration and of leadership for the battle of saving the world outside of us. There was a time when the leadership in the missionary work of churches was altogether across the seas. It is but a little more than one hundred years ago since the first band of missionaries, gathered in a New England city, were consecrated, near Andover and Salem, and went out into the heathen world. But in these hundred years we have pulled up from no place to some place, until now a little better than one half of the foreign missionary force of the world is from the United States and Canada.

Furthermore, the great movements of the Spirit of God on behalf of the world which have swept into our vision in the last twenty-five years have all been begun in North America. Why did God not choose Germany or England? Why didn't He choose some of the countries of the Old

World for the birthplace of the Student Volunteer Movement? Why didn't He choose the Old World as the birthplace of the Young People's Movement or for the Laymen's Movement, instead of the United States?

Lying to the south of this great nation here is another continent, as large as this, having areas so great that I could not convey any just impression of their size by any mere term.

The whole of the continent contains many more thousand square miles of useful land than North America, for we don't waste any frozen country as in our own North. We are not so lavish about mountains down there as in North America. I traveled once in Illinois, and I remember there was so much hay they had to stack it out. We don't stack out so much land down there. There is more of it available for cotton, corn, alfalfa, wheat, oats, and cattle, and the general uses of man.

Brazil is larger in size than the United States. Peru is as large as the United States beginning with Maine and ending with the western line of Indiana and running down to the Gulf.

Bolivia is as large as all of Germany, Austria, Italy, France, and England put together, with Ireland thrown in.

Now, South America has been robbed of some things that North America has had. In the first place, it was not settled by people who came seeking religious and civil liberty; but it was settled by people of monarchial notions with a mad lust for gold. They came with no ideals; they have lived without ideals.

The second thing is that they came without any influences of the Protestant Reformation, without an open Bible, without religious liberty. In the only schools that were accessible to them they were taught that the man who accepted any other doctrines than those that were taught him by the Church was lost and lost forever. And they set the Inquisition up in the city of Lima and Arequipa, and put more

than one hundred thousand men and women to torture, and many hundreds of them were burned alive in the public square in the city of Lima, as the official records show.

I have stood, within twenty-five days, in the public square of the city of Lima on the very spot where these victims were burned alive within one hundred and fifty years from to-night. These are facts.

When you go back along the line of *our* civilization and rob the home and church and school and state and society generally, of the benefits that have come to us from the wisdom of religious thinking and the open Bible, you spoil our civilization at one blow. *They* have had no chance.

You must not blame South America for occasionally having a revolution. It is only the South American type of the initiative and referendum. They have no other way to get a man out of office than to blast him out. Why? Because they haven't a great body of public sentiment framed on the idea of justice and fairness in the open forum of debate saying that the majority will rule and the minority will submit to it, as we have here.

The third great loss it has suffered through all these years is the loss of what we have had in the fullest measure, and that is free public education for children from six to twenty-one years of age. The result of that is that in South America with fifty millions of people, there is an average of seventy-eighty per cent of illiteracy; in Peru, ninety per cent of illiteracy; in Bolivia, eighty-eight per cent of illiteracy; in the Argentine Republic, which is the brightest of the South American republics, fifty-one per cent of illiteracy.

The entire public school expense of all the thirteen republics south of the Panama Canal last year was $215,000 less than the city of New York expended on her own public schools last year.

Take a weaker nation, the nation of Peru, where they set up their educational experiment a few years ago and have

it elaborately put on paper. For instance, education is compulsory; and yet in the state of Peru, there are schoolrooms and seats for the merest fraction of the number that are of school age. They have just as fine courses on paper as your State University here, whether in pedagogy or electrical engineering.

Now, what about the attitude of all that country toward us? Well, frankly, they don't like us. They suspect us. They are a Latin people, and we are Anglo-Saxon, and you know we haven't the best reputation. You have heard Bishop Fowler say the first thing the Anglo-Saxon did when he reached America was to fall on his knees, and the next thing was to fall on the aborigines.

We have been a hard lot to get along with. They haven't forgotten the Mexican War, nor why we went into it. They haven't forgotten what Theodore the First said when he wanted the Panama Canal and took it. They haven't forgotten these things.

Let me tell you another thing on the other side of the account; there isn't anything that ever disarmed that suspicion so much as the hearty acceptance by President Wilson of the A. B. C. Mediation last summer. That one move of our astute President did more to placate fifty millions that were hostile than any amount of speech-making ex-Presidents and other luminaries could have done in a lifetime. Thinking men among them are convinced that we do not want their territory.

Now, the Protestant missionaries are at work down there. There are several of the churches working in a federation with one another. What have we achieved? We have something like sixty or seventy thousand Protestants in South America. The Methodists have between eleven and twelve thousand of that total. We have the most property and largest membership among the Protestant churches there. But our strength increases our responsibilities.

What are our problems? Our problems are, first, to get

enough good missionaries to do the work. Don't imagine you can send us weak men and have them amount to much. They must meet atheism and infidelity and a dozen other things, and give a reason for everything every time they turn around. Don't send a man who is not familiar with philosophic thought and who is not acquainted with German rationalism, and who does not know the ground he stands on, intellectually, philosophically, historically, scientifically, and every other way. We want a few men, but every man must be trained for his work.

Now, what are we doing? Well, we have started a system of schools. William Taylor went into that on the west coast. He couldn't do anything else down there. He went there to evangelize it, and found that religious intolerance barred his way, and now on the west coast to the southern part of Chile we have a fine network of schools. They are doing splendid work. Dr. Taylor held revival meetings in two or three schools, and many children gave their hearts to the Lord, and young men and women whom he found led others to Christ.

One night at a hotel in Bolivia a gentleman came to me after I had eaten an alleged supper of goat meat and said, "You are a clergyman, are you not?" I said, "Yes, sir, I have the honor." He said: "You know, I went to a mission to school in Concepción and in Bolivia. I know of your missionaries. My wife and I are members of the Methodist Church. We haven't any church here. Can you establish one here?" I found that this Methodist who had been converted at one of our schools was working in the interior and holding a Bible class every Thursday night among the people, teaching them the Word of God.

When I came to the office in New York a few years ago as a Secretary of the Board of Foreign Missions, I found that the year previous we worked the whole year through and our net loss of membership in South America was two and a half per cent. The next year, the first year I was in

South America, we had a net loss of one half of one per cent. I arrived just in time to hold the Conference. The next year we pulled up until it was a gain of three per cent. The next year there was a net gain of eight per cent. This year in some parts it was thirty per cent, with an average of eleven and a half per cent. That is to say, we have had more souls turn to God in our Methodist Church in South America in the last twelve months and come regularly into church membership through the gateway of regeneration by the Holy Ghost than we had previously in any five years. I thank God for that. That is in answer to many prayers that have gone up to God and in response to very much planning and splendid team work on the part of as courageous men and women as you would find anywhere in the world.

Now, what does South America need? It needs, primarily, your prayers. There is not a man here who does not believe in prayer. Pray for South America; keep it on your heart. Where now there are fifty million, in a few years there will be one hundred millions, and in one hundred years there will be two hundred and fifty million people. Where states will rise, great interests will be centered, and you and I of North America have the privilege of stamping the seal of Jesus Christ on that rapidly maturing life, and making it a country which will be a country ruled over by the righteousness of Jesus Christ, our Lord. No other nation will do it, for reasons which I cannot discuss.

We are giving this year $100,000 to South America. Now, I don't know how much you are paying for the support of the pastors in your district. I wish I had that thrown on the screen. I will guarantee you are spending in this one district, or the Cleveland or Springfield District, more money than the Methodist Episcopal Church is granting us in the face of agnosticism, materialism, infidelity, and atheism, to found a Methodist Church among fifty million of people. Now, brethren, we must do something more in

the matter of giving to God for that continent. I come home burdened with needs.

For instance, we had a chance at Santiago for organizing a dormitory for a normal school; ninety per cent of its students women with no decent place to live. When we got a chance to open a dormitory I borrowed the money and paid interest on it. I repaired a couple of floors, moved the missionaries out and rented houses for them, and put a splendid woman of our church in charge of the dormitory. Now, I have to find that money while I am home.

We go from city to city in that continent where the gospel is not preached, cities of one hundred thousand without one witness for Jesus Christ, great throbbing cities with electric street-car lines and government schools, and no man testifying that a soul can find Jesus Christ by faith. Men, you could not walk through a city like that, were you a bishop of our church, and not plant a church there. I have gone ahead and done that with faith. Now, will you back me?

In the city of Buenos Ayres we must establish a Christian college. There isn't among any of the Spanish-speaking people of South America an institution corresponding to Ohio Wesleyan at Delaware.

Now, dear friends, we need besides that, a good central industrial school, and we are planning it at Mercedes. About twelve years ago a wealthy ranch owner left us twenty-six acres of land in the state. We are trying to build up a place where our orphans are taught to do something practical in a country that is agricultural and can't be anything else. We have forty-two boys in that orphanage. I want to take back enough to build a good building and install a printing press, motors, a pump, a saw, and other things we need.

And we need a Bible training school for the young women. Pray about that and think about that. The womanhood of South America are the great obstacle to the conversion

of South America, as they are the most afraid of the priest-craft of the country So we need to train women workers. We need to take our orphans and the boys who are poor and struggling, and train them to be able to go out and earn their own living and be leaders in their local churches and communities.

I hope the time will come when we can carry across South America a great evangelistic campaign that will set the whole of South America aflame with the gospel that will be heard in several places for the first time.

God help the two Americas to find Christ, and then in their strategic relation to the rest of the world face the masses of heathenism, to give the Christ to all who reach out their hungry bands and that cry for the bread of life, to the east and to the west of us.

Around the World with a Missionary Camera

DR. S. EARL TAYLOR, CORRESPONDING SECRETARY OF THE BOARD OF FOREIGN MISSIONS

DR. TAYLOR gave two illustrated addresses—one entitled, Around the World with a Missionary Camera, the other on his trip through North Africa. These addresses were profusely illustrated with one hundred and fifty finely colored slides, the photographs for which Dr. Taylor had himself taken during his trips through the mission countries. It is impossible to present on the printed page anything like a report of such monologues, but a number of the most striking pictures from the first-named lecture are reproduced with explanatory notes.

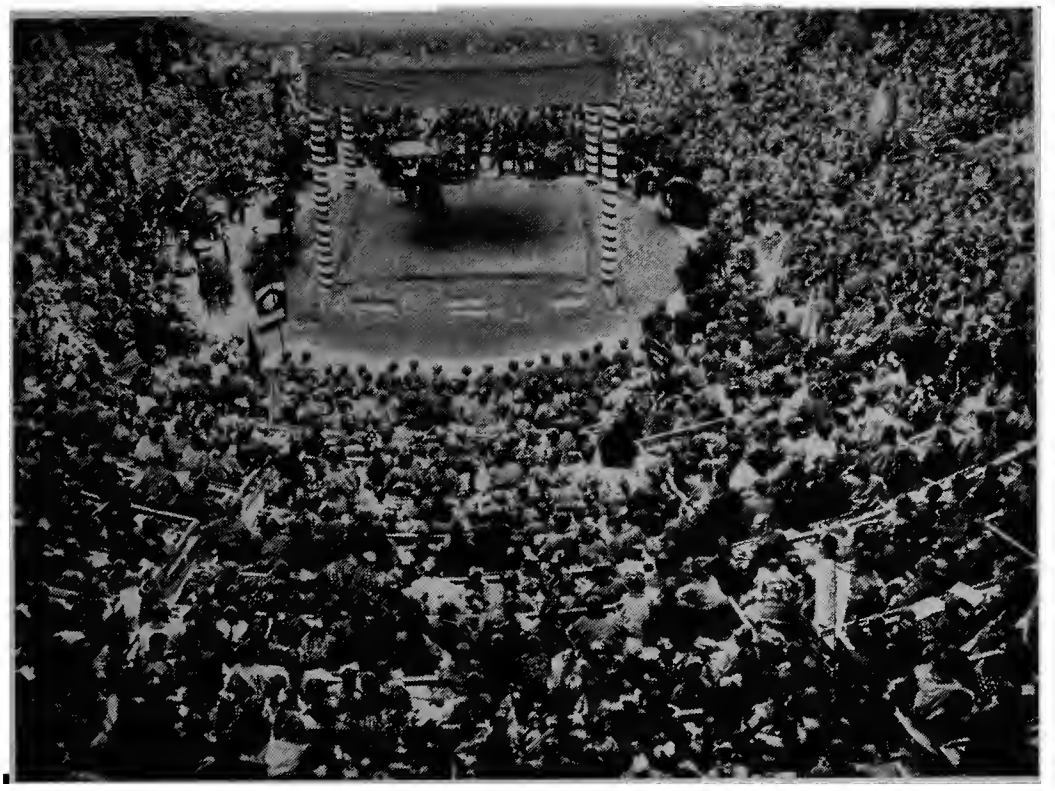
In the interests of the missionary propaganda Dr. Taylor has prepared and is preparing a number of these illustrated lectures for use throughout the Church.

The dominant impression made on the mind as one visits a heathen land is that of the multitude—a multitude of people "as sheep without a shepherd." The religious festivals in India bring together tens of thousands of devotees who pray to a god who can give nothing because he has nothing to give.

Every two weeks in India the number of people who become Christians is greater than the number represented in this picture.

A KINDERGARTEN BAND IN JAPAN

It is the kindergarten founded by "The Lady of the Decoration," the young missionary woman who did such a wonderful work that an attractive book with the above title has been written about her. When she first went to Japan the doors of the homes were closed against her, and everywhere there was prejudice against the missionaries; but she gathered these little children in her arms and so won the confidence of the people that a great kindergarten was established and the homes of the people were everywhere opened. On this kindergarten foundation a great woman's college has been built.

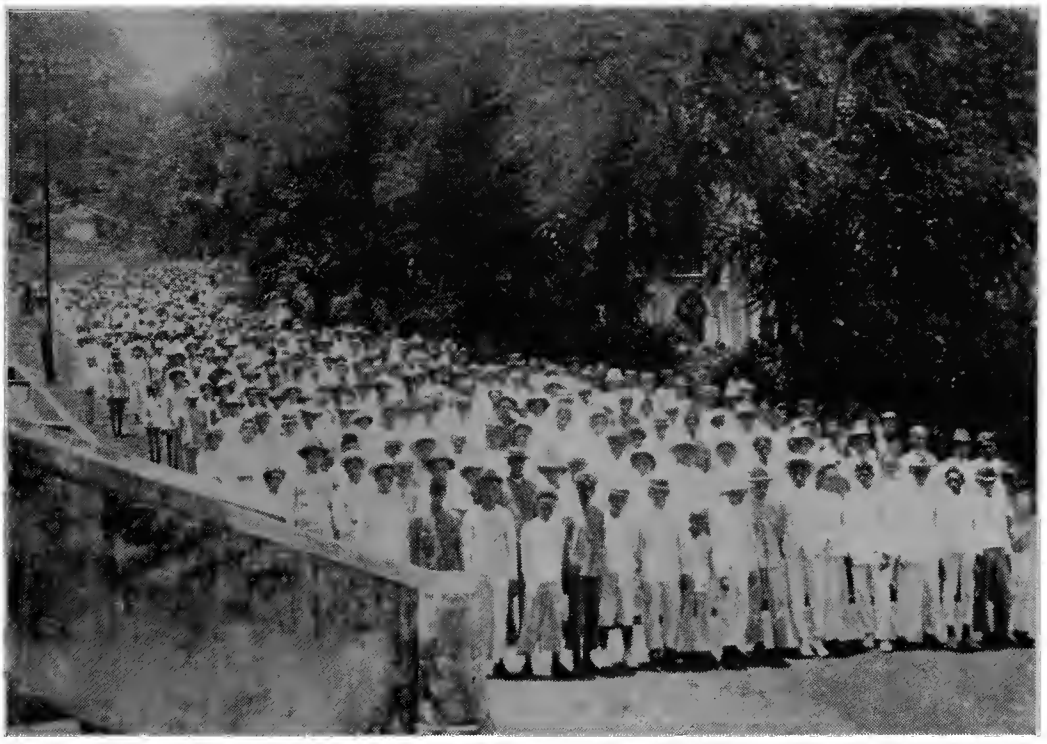


Upon this foundation of childhood, missionary forces are building a great Sunday school organization. You have no idea of the size of the Sunday school army in non-Christian lands until you visit these lands. In India there are more than half a million children enrolled in the Christian Sunday schools.

This is a photograph of a Sunday School Convention in Tokyo, Japan, where more than ten thousand people were assembled.

This picture shows the Isabella Thoburn College as it is to-day—a modern building of the type now being erected on the foreign fields. For $30,000 in India, one can erect a building that would cost $150,000 if built in connection with one of our colleges in America.

Here is an opportunity for a great investment in empire and Kingdom-building.



At the crossroads of Asia, in Singapore, a school was founded by Bishop Oldham thirty years ago. After much prayer and effort buildings were erected which were intended to accommodate eight hundred students. It took mighty faith to project an institution of much magnitude, but now this school is attended by sixteen hundred students and they have to have morning sessions for one crowd and afternoon sessions for another.

What would you think if you were to visit Singapore and were to see a street crowded, as this one is, with students who came down to greet you? This school has the credit of mothering a group of similar schools in the Malay Peninsula, in Java, in Borneo, and at Penang.

The missionaries are giving much attention to physical training in the Orient. There was a traditional contempt for bodily exercise on the part of scholars, and anyone who knows young men will understand the physical and moral danger which beset a student body living sedentary lives. The missionaries have been quick to introduce modern forms of physical training, and the young men are taking to it with great enthusiasm.

The American game of baseball is being introduced throughout Eastern Asia. Here is a crack Methodist Japanese nine, pitted against a government university in Tokyo, and, incidentally, winning the game.

Laying the foundation for happy homes by modern courses in domestic science.

In addition to buildings and a large student body, Peking University also has a goodly measure of Christian devotion. This is a photograph of the Student Volunteers in the university—men, who, because of their knowledge of the English language, could earn from $100 to $250 a month in government service, but who have solemnly dedicated themselves to the Christian ministry in China or adjacent lands, where they will never get more than $25 a month.

We have here the interior of an operating room. The native assistants have been trained by this doctor. When he first came to India he was absolutely alone and had to work in a thatch-covered mud house. Nothing but the most difficult cases came to him in the beginning, because terrible stories had been told about the Christian doctors who would take out the eyes of the patients, etc. It was only when the cases were hopeless that the patients were brought. The doctor says, "I realized that a single mistake would cost me my reputation and usefulness, and I never went into the operating room but that I prayed God to steady my hand. He answered my prayer, and this great hospital has been erected by the gifts of a grateful people."

The Woman's Foreign Missionary Society also has its hospitals. An operating room in a hospital in China. Refined and highly trained women from America go to the degradation and filth of heathenism to bring relief to their sisters in distress. They are also training native women as nurses, doctors and surgeons.

One half the human race is without a knowledge of medicine, surgery, hygiene, or sanitation.

We now come to another form of missionary work—the publishing house and the stream of literature which flows from it. This is our Methodist Publishing House in Lucknow, India.

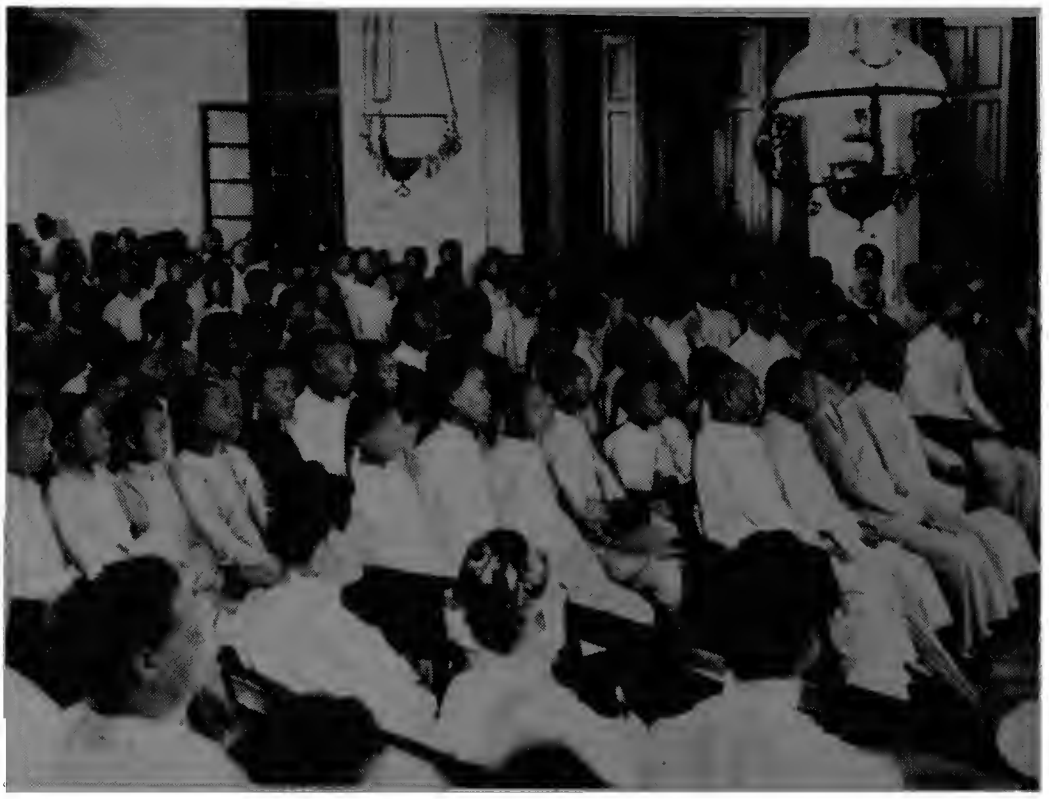
One half the world is absolutely illiterate.

Famines were formerly frequent. At such times the natives ate even the leaves and bark of the trees. But the missionaries have heard their cry, and now famine relief camps are organized where people wait in orderly fashion for food and after food is provided work is given. Great irrigation projects are thus being carried out which will presently do away with the conditions which have brought about the famine.

Bishop Lewis was asked the question, "What does opium-smoking do to a man? What is the end of it all?" This picture illustrates what he said in reply. The very physical life of the nation was being wasted away.

But missionary education and enlightenment have worked together to produce a great change. Anti-smoking societies were formed, and stacks of opium pipes have been brought to the central plazas and have been publicly burned. An imperial edict has put an end to the production of opium in China, and the missionaries write that they now travel for weeks without seeing a single opium poppy plant.

In some countries great throngs of people assemble, as in the case of Korea, where they must gather on the hillsides because there is no building large enough to hold them.



The North China Conference in session salutes you. Upon this foundation the Church of Christ will ultimately prevail in China.

SUMMARY

PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE WORLD

Total Home Income	$30,404,401
Total Income from field	7,902,256
Foreign Missionaries	24,092
Native Workers	111,862
Communicants	2,644,170
Adherents	1,805,802
Added to Church last year	212,635
Sunday Schools	30,605
Sunday School pupils	1,488,491
Hospitals and Dispensaries	738
Institutions of Higher Learning	2,475
Students in same	128,861
Other Schools	32,320
Pupils in same	1,541,286

Let us summarize the work of Protestant missions throughout the world. The Methodist Episcopal Church is only one of many great cooperating forces which contribute to this remarkable total. A man who is a member of more than ninety corporations said, "This is big business when viewed from our standpoint."

We began with multitudes. We end with multitudes. Dr. Barton of the American Board, after a visit to China, was asked what the dominant impression was after his visit. He replied: "O, the multitudes. I see them at night as I shut my eyes, multitudes 'as sheep without a shepherd'; and in all the throng I did not see the face of a man, woman, or child that I felt could wait until another generation to learn of Jesus Christ."

An Awakened Asia

GEORGE SHERWOOD EDDY

DURING the last half of 1914 a tour was undertaken through the thirteen principal capital and metropolitan cities of China for an extended evangelistic campaign. In 1913 Dr. Mott and the speaker had visited many of the same cities on a similar mission. Then some four thousand non-Christian students and Chinese leaders were brought into Bible classes, and of this number thirteen hundred applied for membership in the churches, being received by baptism or on probation. During that year the student audiences averaged about two thousand a night. This year interest so heightened that attendance at the main public meetings averaged three thousand, and in five cities of the south four thousand a night. A total of more than eighteen thousand inquirers gave in their names, promising to make a study of the four Gospels with open mind and honest heart and to begin to follow the life and teaching of Jesus Christ according to their conscience. About half this number immediately enrolled in Bible classes and are being taught by selected teachers specially prepared in normal courses.

The facts indicate a remarkable openness on the part of the leaders of China to give an earnest hearing to the gospel of Christ. For a century three classes largely have held aloof from Christianity, namely, the officials, the literati (or students), and the business men of China. To penetrate these powerful groups this campaign was planned. To restrict attendance to these classes men were admitted by ticket only. Our problem was not to reach the four hundred millions of China but the republic's few hundred thousand leaders in the great centers.

We began in Tientsin the middle of September. On the opening night we made our way down to the great Guild Hall on the modern electric tramway which runs on the

side of the former city wall, where as late as the siege of 1900 the Chinese fought to keep out the "foreign devil" with his hated civilization and religion. Arrived in the Guild Hall, we found two thousand students crowding every seat and several hundred turned away from the doors. Meetings were held also for women students. On the last day a total of over one thousand inquirers expressed their desire to join Bible classes in order to make a study of the four Gospels and an honest investigation of Christianity. By November one hundred and twenty Bible study groups were solidly under way. Last year after the meetings in this city, five hundred of these Confucian students had enrolled in Bible classes conducted among the students of every one of the fourteen government colleges and higher institutions in Tientsin; and later over two hundred of them were received by the churches either by baptism or as probationers requesting admission to the Church.

We entered Peking with a sinking heart, "in weakness, and in fear, and in much trembling." A great door and effectual was opened unto us, but there were many adversaries. President Yuan Shih Kai received us and expressed deep interest in the meetings. He is liberally contributing every year to the national work of the Young Men's Christian Association. The Vice-President of the republic, General Li Yuan Hung, whom I had known last year as Governor at Wuchang, gave us a special luncheon and requested us to address his family and guests. We presented to him Christianity as the hope of China.

The sympathetic and cordial cooperation of the officials and students was in striking contrast to their attitude in the bloody persecution of 1900. The Ministry of the Interior, at their own suggestion, granted us a site for a pavilion for the meetings, within the Forbidden City itself. It is the first time in history that Christian meetings have been allowed within this sacred precinct. While the Ministry of the Interior gave us the site, the Ministry of War granted

two hundred tents from the army to make the structure rain-proof. The Minister of Education granted a half-holiday to all the government students in Peking to enable them to attend the opening meeting.

On the opening day four thousand students crowded the hall and listened with earnest attention. They interrupted almost every paragraph with enthusiastic applause. After hard hitting on moral issues, however, the audience on the second day was reduced to a little less than three thousand, as we spoke on the sins which are undermining China's individual and national life. On the third night we spoke for over an hour on "Jesus Christ, the only Hope of China." More than one thousand men signed cards as inquirers to join Bible classes from more than a score of colleges in the city. A meeting was also held in another part of the city attended by seventeen hundred of the gentry and business men. The Board of Trade asked for three hundred reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes.

At one meeting held for inquirers who were deemed near the point of decision for the Christian life I recognized a former governor, two generals, a private secretary to the President, the director of China's national bank, other prominent officials, and a young non-Christian philanthropist who within a year has given $12,000, Mexican, to Christian work, and is providing free education for several hundred students and distributing the Bible to hundreds in the capital.

In addition to the fourteen thousand who attended the evangelistic meetings in Peking the message was extended to thousands of readers by the twelve Chinese newspapers of the fifty which published the reports of the lectures. Many of them are continuing a series of articles on Christianity. Over one hundred newspapers in China are thus cooperating in this Christian campaign.

Nearly two hundred Chinese Christian young men were

normally trained in advance to lead the Peking Bible classes in conserving the results of the meetings. Preaching places in twelve parts of the city were arranged, offering special Sunday evening meetings for the inquirers to relate them to the churches.

Changsha, the capital of Hunan, in Inland China, long the most bigoted of the provinces, was next visited. I remember some twenty years ago writing a little pamphlet on "The Supreme Decision of the Christian Student," appealing for volunteers to enter unoccupied Hunan, which then had over twenty million people without a single missionary or Christian. As we left the steamer and entered the great gates of the ancient walled city we saw the posters announcing the evangelistic meetings on the very notice boards where a few years ago hung commandments to kill the "foreign devils" who had come to make medicine out of the eyes of their kidnaped children. Here fourteen, or even four, years ago we would have been driven out by angry mobs, but what a change to-day!

As we came to the opening meeting there was a young missionary acting as a gatekeeper who had first entered the city on Thanksgiving Day, 1898. Driven out from the city gate by the officials, he had come back a week later by another gate, only again to be forced out and driven down the river. The next year when he returned he was again attacked by the crowd, swung by his queue, beaten and driven from the city by the angry mob, shouting, "Kill the foreigner." At the meetings this year he opened the gate of the meeting to let in the throngs of modern students who almost fought to get tickets of admission to hear the message of Christianity.

As typical of the change wrought in this city and province in one short decade was our interpreter, Mr. Nieh, who stood out as a striking object lesson before the students. He was a member of the leading family of the city. His father had been governor of four provinces in China. His uncle, Marquis Tseng, was China's Minister to England, France,

Germany, and Russia. His grandfather was Tseng Kuo Fan, China's greatest statesman of the century. Four years ago he was a young Confucian atheist. He had hated Christianity for the heavy indemnities which his people had been made to pay when Roman Catholic Christians had been injured. When his father, the aged governor, was lying at the point of death, he sent for Dr. Hume of the Yale Hospital, who had quietly become his friend in spite of the fact that the young man always refused to speak of religion. As he saw Dr. Hume kneel at his father's bedside and pray, he was deeply moved. Finally, after some days, he said to Dr. Hume, "It is too late to save my father, but I want you to kneel and pray for me here by my father's bedside."

When Hunan seceded last year this young man went with a Red Cross corps to the front. Taken for a spy, he was arrested and thrown into prison at Wuchang. Four of his fellow prisoners were beheaded. There, face to face with death without trial, he turned to God, and for the first time in his life prayed to his heavenly Father. Instantly a strange peace seemed to fill his heart and in a moment he knew that there was a God and that He had heard his prayer. After his release from prison he was baptized last Christmas Day, but was so weak that he felt he could not make one hundred Christians in the little chapel hear his feeble testimony. But he stood in the great pavilion and swept that throng of students with his burning words, boldly testifying to Jesus Christ as his own Saviour and the only hope of China.

Ten days were spent in three great cities of the Yangtze Valley. In Wuchang the situation fairly bristled with difficulties. On the opening night it rained, yet more than one thousand students came out and sat for an hour in the rain with their umbrellas up. I had to speak with the rain on my face or dripping down my neck. But the earnestness of the students was such that they remained to the end in spite of every obstacle. The next day it rained all day, yet

that night fifteen hundred students came out through the mud and listened earnestly as we spoke on sin. On the third night twenty-five hundred students filled the great pavilion. After we had spoken for an hour on Christ as the only Saviour, more than two thousand remained to an after-meeting and four hundred enrolled themselves as desiring to join Bible classes to search the Scriptures.

Arrived in Hangchow, we hastened to the modern theater where the meetings were to be held. The Confucian owners had granted the theater for three afternoons, canceling an important theatrical engagement and refusing to take the several hundred dollars a day which was the usual rental. Inside the theater we found twenty-five hundred students, while outside two thousand more were standing patiently for an hour, waiting their turn to get in. After delivering our message to the first audience the theater was emptied and filled again to overflowing, when the address was repeated. The Military Governor, who was to have taken the chair, at the last moment was compelled to send his representative to open the meeting for him. After we had spoken frankly on the desperate need of China, the graft, corruption, and moral destitution of the country, we expected a smaller audience on the second day. On our arrival at the theater, however, we found it filled with twenty-five hundred students and the doors closed. Two thousand men were again kept standing in the street for over an hour awaiting the second sittings.

Our interpreter in Changsha was Mr. C. T. Wang, the young Christian statesman of China, formerly a member of President Yuan's cabinet and Vice-President of the National Senate. He is now national secretary of the Young Men's Christian Association with Mr. F. S. Brockman.

Two men stood out as leaders in that group. There was the young Governor, less than thirty-five years of age, a soldier in the revolution, now a general and the ruler of seventeen million in this enlightened province. Beside him

sat his young Secretary of State, Mr. S. T. Wen. A few years ago this young man was a Confucianist, knowing little of Christianity. With the Governor, he was one of the leaders of the revolution that made China a republic. Three years ago he came to the province to act as Minister for Foreign Affairs and Secretary of State. In 1913 he came to Shanghai as the Governor's representative to attend a banquet tendered Dr. Mott and myself and to request a modern Young Men's Christian Association building for the city of Hangchow. Immediately on his return, at his recommendation, the Governor gave a splendid lot, covering two and a half acres of the most valuable land in the center of the Manchu city. Side by side, the young Governor and his Secretary of State carried on the great fight against opium, until recently they celebrated the absolute prohibition and cessation of this evil in their province.

After I had stated the claims of Christianity, while my interpreter was speaking with the Governor I went over to the Secretary of State and said to him: "The Ethiopian said to Philip after he had heard the gospel, 'What doth hinder me to be baptized?' I ask you, Will you become a Christian?" He said, "I will." "When will you receive baptism and join the church?" I asked him. "Next Sunday," was his prompt response. On the following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke out into applause when he made this bold statement. On the following Sunday he was baptized. On the same day, fulfilling the request of President Yuan Shih Kai for a day of prayer for peace, the Governor and the Secretary of State ordered prayer for the peace of Europe and the world to be offered in all the cities of his province.

Leaving Hangchow, we made our way down the southern coast to Foochow, the "city of joy." On the morning the meetings were to begin I visited the quiet cemetery where

the missionary martyrs of Foochow lie buried. I stood beside the eleven graves of those who were mobbed, torn limb from limb and hacked to pieces less than twenty years ago, and then went to the Guild Hall for the meetings. Two thousand Confucian students and young men were crowding every seat in the hall, and almost an equal number were standing outside in an overflow meeting, waiting to hear the message repeated. Sitting on the platform was the aged Archdeacon Wolfe. When he arrived in China fifty-two years ago there were but four Christians in this part of the empire. He himself was driven out of the city. Now practically every student in the city attended the meetings, as well as the leaders of every section of the community. On the second day the hall was again twice filled, and six hundred students and others enrolled themselves as inquirers to join Bible classes to study the four Gospels.

But the most significant development of this year was the new departure in organizing from this city a province-wide campaign to carry the message of Christianity to all parts of Fukien with its eleven million inhabitants. Three hundred and fifty Chinese workers, including the strongest leaders from ten neighboring cities, were gathered in Foochow for a week of special training in preparation for the campaigns in their own cities. Some of them traveled for ten days, a distance of three hundred miles, by boat or on foot, to attend the meetings. The poor Christians of the province raised $4,000 toward the cost of the undertaking. After a few weeks of meetings in these cities, which in turn called in the Christian workers and representatives of the outlying districts and villages, the campaign was carried on to the utmost limits of the province. The audiences in the first line of secondary cities totaled eighty-one thousand one hundred and ninety-one. The number of inquirers already reported from Fukien much exceeds that for all China in the 1913 effort.

It is significant to note the growth of the evangelistic

movement as measured by the attendance on our last four visits to Hongkong: these have been respectively three hundred, six hundred, fifteen hundred, and four thousand a night. The large native theater which had been reserved for the meetings was filled each night three times in succession, compelling us to repeat each address many times in order to reach the crowd attending the meetings. On the second night when inquirers were called for, over six hundred non-Christian men signed cards and have been enrolled in Bible classes. Separate meetings were held in the various colleges, in each of which a number of non-Christian students decided to enter the Christian life.

Let us now gather up a few outstanding facts from this tour of five months in China. First is the remarkable attendance, which is an index of the present evangelistic opportunity among the students and official classes of China. The total attendance for last year at the evangelistic meetings was seventy-eight thousand two hundred and thirty; this year it was more than double that number. While last year there were seven thousand inquirers, this year there were over eighteen thousand, Fukien Province alone reporting nine thousand two hundred and thirty. Foochow reports the first fifty non-Christian students already baptized; Canton over seventy. A Buddhist priest from Amoy has sent me his sacred robes, bell and drum, with his Buddhist Scriptures, and has become a Christian after fifteen years of fruitless search for peace in a Buddhist monastery.

A second noteworthy feature is the remarkable cooperation on the part of the officials of China. From the President down, the leading officials received us with great cordiality, hospitality and openness of mind. The Vice-President and the governors of the provinces we visited entertained us and in some cases took the chair at meetings, erected pavilions for the evangelistic meetings, or sent proclamations through their city or province with favorable announcements of the meetings.

Thirdly, the development of the new province-wide campaign will make possible the reaching in time of the remotest country districts of Inland China.

After four thousand years of preparation and one hundred years of missions, the doors are thrown wide open in China for reaching the officials, the educators, the students, and the leaders of a nation that numbers one quarter of the human race. We must press our advantage immediately in the length and breadth of the Chinese Republic. Succeeding centuries may not bring back the opportunity of this decade. As the former Vice-President of the Senate said after visiting these cities, "Give us a decade and we can have the leaders of China for Christ."

Some International Triumphs of the Cross

BISHOP HOMER C. STUNTZ

I SHALL speak particularly of those triumphs of the cross that have been registered in modern missionary efforts.

First, your attention is challenged to the fact that the Church has been working out God's kingdom on earth by the translation and publication of God's Word to such an extent that to-day the peoples of the heathen and pagan world who are without God's Word in their own tongue number not more than thirty millions. The sum total of the work that has gone into the achievement of that unguessable total is utterly beyond my power even to characterize. It is impossible for you or me, unless we have been in actual contact with these difficulties, to have the faintest conception of what these missionaries have confronted.

Think of reducing a language where there was no writing, listening at the lips of a barbarous people, catching the sounds, articulating them, building a grammar, making an alphabet, teaching the natives, and working it out so as to

enable them to read those characters and thereby find their way to the heart of God through the revealing Word.

One day about two years ago I talked with a lone missionary over in the north of Africa, and asked him what he was doing. He answered me, "Translating the Bible." "How long have you been doing this?" "About twenty-nine years." "How many speak that language?" "Fourteen millions." "Where have you been doing your work?" "About seven hundred miles in the interior." "How do you get there?" "Mostly by walking." "Have you a family?" "Yes, a large family." "What of your wife?" "Wife died." "Ever have African fever?" "Yes, sir, had the fever eleven times."

This is the cost to put God's Word where it will be accessible to fourteen millions of people.

The entire educational work that has made possible the government in India to-day was born in the efforts of William Carey, William Ward, Alexander Duff, and William Arthur. They lobbied the measure through Parliament and it was forced upon India by this band of Christian missionaries. This is one of the triumphs of the cross in India.

Go with me over into China; go up to Peking University; go all over that empire, and you will find that they are purposing to educate all who are of school age. They purpose to have the wheels of that whole machinery turned with schoolhouses, blackboards, textbooks, and teachers. They are endeavoring to do all this work within thirty years; and they have incorporated the cost of it in their budget. There is nothing like that program being worked out elsewhere on the earth. They have learned from the missionary schools, colleges, and normals.

Look at the victory of the cross in Africa, largely because of one missionary who wouldn't stay put. It isn't supposed that he was a Methodist minister, for we don't hear of Methodist ministers of Ohio who won't stay by their appointment! That man was a Congregationalist. They told him to stay down in South Africa, but he continually heard the

cry, "Behind the ranges." That great man Livingstone drew back the bolts that shut Africa in darkness, and to-day there is not a square foot of territory in that land that is not under the Christian flag. There is one branch of the Christian Church there that has one hundred and twenty thousand members. Only thirty-five years ago the king of that country was butchering, selling, and burning men; and the men of that country were all eating human flesh.

Some years ago a woman from Davenport, Iowa, started a little school in Peking. She said that no girl could enter that school who didn't have her feet unbound. This action was sneered at by the officials at the time. But since that happened, in less than thirty-five years, there to-day exists in China an Anti-Foot-Binding Society; and its ideas are being forced upon the Chinese women until now the binding of the feet is rapidly becoming a forgotten practice all over that country. Because that one missionary woman had the courage to break away from a cruel custom and start the plan. She was a Methodist.

When Protestant mission effort was begun in South America every one of the republics was barred against our teaching by laws of the most intolerant character. Mediæval restrictions shut out the reading of the Bible, the preaching of the gospel, and all forms of public worship not sanctioned and approved by the papacy. Early missionaries of all the churches on that continent saw the necessity of changing these laws. Under the leadership of men like Dr. Trumbull, of the Union Church in Valparaiso, and Dr. Thomas B. Wood, of the Methodist Episcopal Church, and a host of the other men, pamphlets were printed, public meetings were held, laws were drafted, and finally religious liberty has been granted in every country of South America except Peru. It is true that in all these states, except Brazil and Uruguay, Romanism is still the established religion. The constitution of Peru, Article 4, states: "The nation professes the Roman Catholic apostolic religion; the state protects it, and does

not permit the public exercises of any other." Article 100 provides that "whoever celebrates any public act of worship other than Roman Catholic shall be punished with one year's imprisonment, and for a repetition of the offense with expulsion from the country for three years." I call upon you to note the tremendous missionary victory by which, in less than half a century, more than thirty million people of South America have been thrown open to the free distribution of the Word of God and the unhindered preaching of His gospel.

It must be conceded, however, that this religious liberty is practically a dead letter in the interior of the several republics. The priest, generally through the petty authorities, can yet hinder Christian workers and interfere with their work. Appeals to the central authority usually secure a cessation of the persecution for the time; but these annoyances are very common; they are hard to prevent, and almost impossible of punishment when they are practiced against isolated native workers.

In 1822 the American Board of Commissioners for Foreign Missions began their work in the Hawaiian Islands. The natives were solidly heathen. Licentiousness, idolatry, superstition, and all other influences of the purely pagan society had brought about unutterable degradation. There was not a Christian in that entire group. At an expense of less than $3,000,000, and within seventy years' time, the Hawaiian Islands were Christianized, so that they are as nearly Christian as the average State of this Union.

When the Queen's proclamation was read in all the principal cities of India at the end of the Sepoy Rebellion in 1858, and the old East India Company passed all its rights and privileges in India directly to the British empire, promise was made that the British authorities would protect all religions alike and would enforce all existing laws. It very soon transpired that there were some Hindu laws, particularly laws affecting the marriage relation, which it was

very desirable that the British courts should not uphold. Among these was a law by which a child marriage could be consummated at the option of the husband on or at any time after the bride's tenth birthday. You must know that the great majority of Hindu girls are married before they are eight years of age. We would speak of such marriages in this country as betrothals. But they are marriages there, and the only thing that renders them incomplete is the consummation of setting up the household. Soon after 1858 the British courts were invoked to allow an adult husband to compel his child-wife of ten years to come to his home as his actual wife. I leave to your imagination what must have followed. Suffice it to say, that missionaries as a body, and all right-thinking, progressive Hindus and Mohammedans were in open revolt against a law fraught with so much mischief both personal and social. We began an agitation which raged throughout the year 1890-91 in almost every part of India, until it resulted in a missionary triumph on March 19, 1891, in the passing of a law raising that age to the equivalent of fifteen years in this country.

During my stay in the Philippine Islands the American government sought to introduce the Highest Bidder Opium Monopoly Law Missionaries protested. When the matter came to a crisis and we needed to cable to the United States for the support of public opinion in this country, Chinese merchants came to my house and laid a roll of United States bills amounting to $100,000 on my table, saying: "This bill hands the Chinese community in the Philippine Islands over to be debauched and ruined. If it passes, it will not be ten years until our business will be at a standstill, because our people will become victims of the terrible vice of opium-smoking. If you can defeat this bill, do so. If you need more money, call on us." The cable was sent. Help was secured from the United States, and within one year we had secured the defeat of the law in the Philippines and the enactment of a law by the United States Congress which

forbade all retail sale of opium in the Philippine Islands except under special prescription of licensed physicians and in strictly medicinal quantities. This was distinctly a missionary triumph.

Time would fail me to tell of all the victories. Only he who sees the whole extended battle line of the home and foreign missionary forces can rightly estimate the number and importance of these great international triumphs of the cross which are hastening the Kingdom. It remains for those of us who are now alive to see to it that the triumphs of the decades during which we may serve shall be as blessed and as brilliant as those which have been achieved in the earlier days of the world campaign.

The End of the Convention—The Beginning of the Enterprise

BISHOP WILLIAM F. ANDERSON

AT this very hour the world is in the greatest crisis of its history. Fifteen millions of men have answered to the colors of the various belligerents and are drawn up in battle array. And it is the year of our Lord nineteen hundred and fifteen. I am interested during the closing moments of the Convention to discuss the question, What is God's answer to this dreadful situation? I make bold to give response. The one great crying need of our modern stricken world is the teachings, the ideals, the spirit of Jesus Christ, the Son of God. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

I had opportunity last autumn, the first time in my life, to look heathenism squarely in the face. What a marred visage it was! As I went from city to city throughout North Africa looking into the habits, customs, and life of the

people, no other thought was so often present with me as that pungent saying, "Almighty God writes a plain hand." It seemed to me that one out of about every four or five of the natives whom I met bore in their faces the marks of the awful sin and degradation of heathenism. Never before have I seen so many people with defective eyes, with bleared countenances, with deformed bodies. An Italian physician who has been practicing medicine in Tunis for more than twenty years bore testimony to the universal prevalence of diseases of the most loathsome character. There is, of course, much of this in countries where Christianity has had a chance, but this is in spite of and contrary to the Christian religion. And in Christian lands there is a better side to life which is bound to prove the saving quality in the advance of civilization. The degradation, the filth, the squalor, the corruption of life in heathen lands is perfectly appalling. As I turned my face from North Africa again toward Europe, coming over the blue waters of the Mediterranean, there grew in me the strong conviction deeper than ever before that the need of the heathen countries is Jesus Christ. They need His standard of righteousness, His conception of the meaning of life, the touch and inspiration of His great spirit as a means of uplift toward better things.

Arriving in Europe, I found it was to have this conviction deepened and confirmed again and again. One day I journeyed from Paris to Havre. That was the most pathetic day I have spent in many a year. We saw literally carloads of wounded French and British soldiers who had been brought down from the north to receive treatment in the hospitals—men with one leg shot off, with both arms missing, with an eye gone, with faces and forms horribly mutilated. Every sensibility of my being cried out in protest. Can it be that such scenes as these are being enacted in the opening years of the twentieth century? We had believed that it was too late in the day for such barbarities. It seems a horrible nightmare. I felt it then, and I feel it

anew at every recurrence of thought and memory, that this European war is an unpardonable crime against the twentieth century. After opportunities of pretty wide observation during a sojourn abroad covering several months, it is as clear to me as the sun in the heavens that the great crying need of Europe at this moment is the need of the spirit of the Man of Nazareth—His spirit of forbearance, of forgiveness, of brotherhood. The real difficulty is that the spirit of evil is now dominant among the European nations. Vaulting ambition and selfish pride must be supplanted by the spirit of the Son of God.

Certainly it is time that Christian men should speak out. Militarism, whether of the German, the English, the French, the Russian, the Austrian, the Italian, the Turkish, or the American type, must be smashed by the Christian sentiment of the world. The man who is interested to revive militarism in this day and age of the world's history is an enemy of human progress and a menace to the advance of civilization. Down, then, forever with militarism of whatsoever sort, and on, forever on with Christ's ideal and spirit of world-wide brotherhood.

"The crest and crowning of all good,
Life's final star, is brotherhood,
For it will bring again to earth,
Her long-lost poesy and mirth,
Will send new light on every face,
A kingly power upon the race,
And till it come, we men are slaves,
And travel downward to the dust of graves.

"Come, clear the way then, clear the way,
Blind creeds and kings have had their day.
Break the dead branches from the path,
Our hope is in the aftermath;
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran,
Make way for brotherhood, make way for man!"

Turning my face homeward and arriving in America early in January, it was to find the conviction of the need of Jesus Christ to our times driven even more deeply into mind and heart. It was pathetic to note the interest of the various nations in the question as to what attitude America would take. In every country one of the first questions was, "What does America think about this war?" "Where do her sympathies lie?" "What will she do to help in the situation?" "What attitude may we expect her to take at this time?" That America holds the key to both the present and the future must be apparent to every thoughtful student of the situation. A perfectly tremendous responsibility rests upon our government in these critical days. No President of the Republic since Lincoln has borne such responsibilities. Indeed, it may be questioned whether ever in the history of our Republic such world-wide issues have hung in the balance. Every man, of whatever political or religious faith, who knows how to pray ought to bear President Wilson and those associated with him in the discharge of these fearful responsibilities very earnestly to the throng of God. The great crying need of our free republic during these days is for the guidance of the mind of the Master World-Builder. So far as I am aware, no two state documents in all the world approximate quite so nearly to the ideals of the Sermon on the Mount as the Declaration of Independence and the Constitution of the United States. It certainly is not too much to say that our Free Republic was born of Christian Idealism. I am aware, of course, that the finger of scorn is sometimes pointed toward us because of our idealism. Nevertheless, it is true that this feature of our life is yet to prove the saving element among the nations and the chief factor in the advance of the world's civilization. It is tremendously important during these days that our own country should be true to the original principles which constituted its foundation. The way to permanent peace is by the path of democracy and not of despotism. So long as the

world allows the Kaisers, and the kings, and the Cæsars, and the Napoleons to play with its destinies there will be war. The time has come for the rule of the people; for, after all, the kingdom of God simply means the government of good will, of the people, by the people, and for the people. If America heed not the spirit of the Supreme Teacher in this critical hour, it will mean tremendous loss to the cause of civilization the wide world round. O that our leaders might see the greatness of the opportunity and the tremendous responsibility that rests upon them! Would that America in this critical period in the history of the world might proclaim to all the nations her allegiance to the King of kings and the Lord of lords!

But let us bring the thought still a little closer. I am not unmindful of that tendency in modern theology to minimize the work of Jesus Christ; of that presumption on the part of many to set aside the remedial and atoning work of the Son of God. But where is the man with hands so clean and heart so pure that he dare stand in the shining light of the great white throne? No, we have all sinned and come short of the glory of God. Let us be honest with ourselves and frankly admit that every man of us needs Jesus Christ. The surest way now for us to serve our generation is to cling close to His ideals and to bring every resource of money, time, thought, energy, talent, possession to the work of the building of the kingdom of God among men. One thing should afford us great encouragement. It has been demonstrated as never before that the kingdom of God on earth is an absolute necessity to the life of man and to national and international progress. What was it that so shocked the civilized world last summer? It was the interruption of the forces which were contributing slowly and yet surely to the growth of the kingdom of God. None of us flattered himself that the ideal had been in any sense of the word fulfilled, but we were working toward it slowly and yet certainly, when suddenly the kingdom of hell broke

loose over Europe. The cry of the war devil struck terror into all hearts the wide world round. It rests upon us to preach with a new confidence the absolute necessity of the kingdom of God to the well-being of the individual and to national and international progress. Men with the ideals and teachings of the Son of God upon their lips and with His Spirit burning in their hearts are the true world-builders. Christ is God's yea and God's amen to the need of the life of mankind. Jesus Christ with His kingdom of righteousness and purity and peace and brotherhood is the great crying need of our modern stricken world. It is as clear as daylight that God is building His kingdom of progress and civilization about the person, the principles, the spirit, the life of His only begotten Son. It rests with us to bring this remedy to the world's need of to-day with a new confidence and a new enthusiasm.

And now, in this closing moment, I propose to exercise a little unusual liberty with the functions of my office and with those members of this convention who belong to the laity. With the exception of the young men who came into the Conferences at the last session during my absence abroad, I have appointed the ministers of this body, some of them several times, to their charges. I am about to enlarge a little the functions of the episcopacy and to give every man of you an appointment. Here and now, in the closing moment of this Convention, I appoint every man of you, myself included, to go out from this place back to the field of labor that God has given us to be Jesus Christ's Man. That is my appointment to you regarding your money, your time, your energy, your talent—concerning every asset and possibility of your life. I appoint every man of you, in every relationship, in your home, in your church, in your community, in your social contact—as a citizen of this great commonwealth, as a citizen of the nation—I appoint every man of you to be Jesus Christ's Man. Will you accept the appointment? If so, will you indicate it by

rising to your feet? [Every man in the house stood up instantly.]

PRAYER AND BENEDICTION

OUR Gracious Master and our Lord, Thou dost witness our covenant with one another and with Thee. Help us in the closing moment of this Convention to appreciate as never before what it means to be Jesus Christ's Man. We recall His word to the disciples, "As my Father hath sent me, so have I sent you." So Thou dost send us. So do Thou help us to be true to Thy great ideal of life, to Thy great spirit of service, to Thy great heart of love, to Thy great faith in God and man. So do Thou send each of us from this place, Gracious Master, to be Thy man in every relationship, in every capacity, in every possibility of attainment and achievement, in every thought and purpose and motive, in every sacred moment of aspiration, in every public duty of responsibility and opportunity. Hear us, Gracious Lord, and breathe upon us now ere we part a new measure of Thine own great life, and may we go from this place carrying the impress of Thy life and Thy spirit upon us to be Jesus Christ's Man everywhere and always from this day unto the end of life's journey.

The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of His Son Jesus Christ, our Lord, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you and remain with you always. Amen.

Convention Policy and Declaration

ADOPTED BY UNANIMOUS VOTE AT THE CLOSING SESSION

POLICY

1. In every Methodist home, family worship—using the Bible, a Methodist paper, a Methodist hymnal and the Probationer's Manual.

2. In every church a full ministry to the whole life of young people, from their recreation to their vocation, beginning with efficiency in the Sunday school.

3. An attempt in all churches having immigrant neighbors to find a point of contact with them.

4. An educational and inspirational effort to increase benevolent offerings until Ohio Methodism shall reach the General Conference standard—"As much for others as for ourselves."

5. A community program for every church, with at least one line of activity every year, for the uplift of the community life; with the committal of ourselves to "A Saloonless State," "A Saloonless Nation," and the elevation of pure men to official positions.

6. Every member engaged in personal evangelism.

7. Follow-up meetings during March and April, with rallies by cities and rural groups, to carry the message of the convention to every church.

DECLARATION

A. We reaffirm with ever-increasing conviction the policy of the Methodist Episcopal Church as declared by its highest court, that the licensure, or toleration in any way, of the traffic in intoxicants IS A SIN; and we proclaim our confidence and purpose to the making of a saloonless commonwealth and republic—Ohio and the United States as emancipate as Russia.

B. In view of the fact that men whose private conduct and personal character are obnoxious in morals, have been raised to seats of power in public affairs, we are constrained to advise our brethren throughout the State that they give their votes only to men of clean, sober and upright living.

C. We commend to the Methodist Men of Ohio the proposition to grant the franchise to women—not merely for the equity of equal suffrage, but for the increase and unifying of the moral forces of the State.

PART V
THE SURVEY

Prayer

By Dr. Eckman

HELP us, our heavenly Father, to remember the grace of our Lord Jesus Christ, who said to His disciples, "I am among you as one that serveth." Help us to remember that we cannot love God with all the energies of body, soul, and mind, without loving our neighbors as we love ourselves. Enable us by Thy grace, we beseech Thee, to exemplify the spirit of Christ and to manifest in our daily conduct those great motives which led Him to give His life in service for the redemption of mankind from all sin. Pour upon us, we beseech Thee, the riches of Thy grace and fill us with Thy Holy Spirit, that we may realize our obligations to those that are about us. As we see the world filled with misery and sorrow on account of sin may we steadfastly set our faces toward the needs of men, and labor diligently in the fear of God and under the support of His Holy Spirit for the relief of mankind, for the establishment of justice, for the brotherhood of the world, for the sovereignty of Jesus Christ. This we ask, in His blessed and holy name. Amen.

The Survey

PRESENTING SOME RELIGIOUS AND SOCIAL CONDITIONS IN OHIO

Two months prior to the Convention, a four-page survey-questionnaire was sent to every Methodist pastor in Ohio. The questions were grouped under the following heads:

1. The Community.
2. The Church.
3. The Extension of the Kingdom.

Six hundred and fifty-eight pastors answered and returned nine hundred and eighty-four blanks, and the reports were tabulated under the direction of Mr. Clyde F Armitage. This information was supplemented with figures of value from other sources. The results were presented on lantern slides by Dr. Harry F. Ward, the first fifteen minutes of each session being used for this purpose. The charts on the following pages give some of the more salient survey presentations.

I. THE CHURCH AND ITS EFFICIENCY

Membership

OHIO METHODISM

Resident Members

N.E.Ohio	145,889
Ohio	99,737
West Ohio	127,846
Lexington	3,488
Cent.Ger.	3,552
	380,512

OHIO METHODISM

Probationers

N.E.Ohio	2,958
Ohio	2,069
West Ohio	3,548
Lexington	115
Cent.Ger.	142
	8,832

OHIO METHODISM

Effective Ministers

N.E.Ohio	431
Ohio	211
West Ohio	358
Lexington	23
Cen.Ger.	39
	1,062

The above figures are from the General Minutes 1914.

Ohio is a Methodist State. According to the last religious census the denominational strength is as follows:

Roman Catholic	557,650	Reformed Church, U. S.	50,732
Methodist Episcopal	317,584	Lutheran	45,937
Presbyterian	114,772	Protestant Episcopal	32,399
United Brethren	65,191		

Figured on the same basis our own church far outstrips the Roman Catholic Church in membership. These figures give us nearly three times the membership of the next largest Protestant church.

Besides the 380,512 members we have 19,247 non-resident members.

The actual pastors number 1,072, including 23 assistant pastors. Pastors average 355 resident members. The total number of ministers in Ohio is 1,333.

There are 2,323 church buildings valued at $18,307,655, and 981 parsonages valued at $2,432,295.

Pastors' salaries, including house rent, averaged last year—

North-East Ohio	$1,207.59	Central German	$887.17
West Ohio	$1,188.65	Lexington	$589.84
Ohio	$1,135.66		

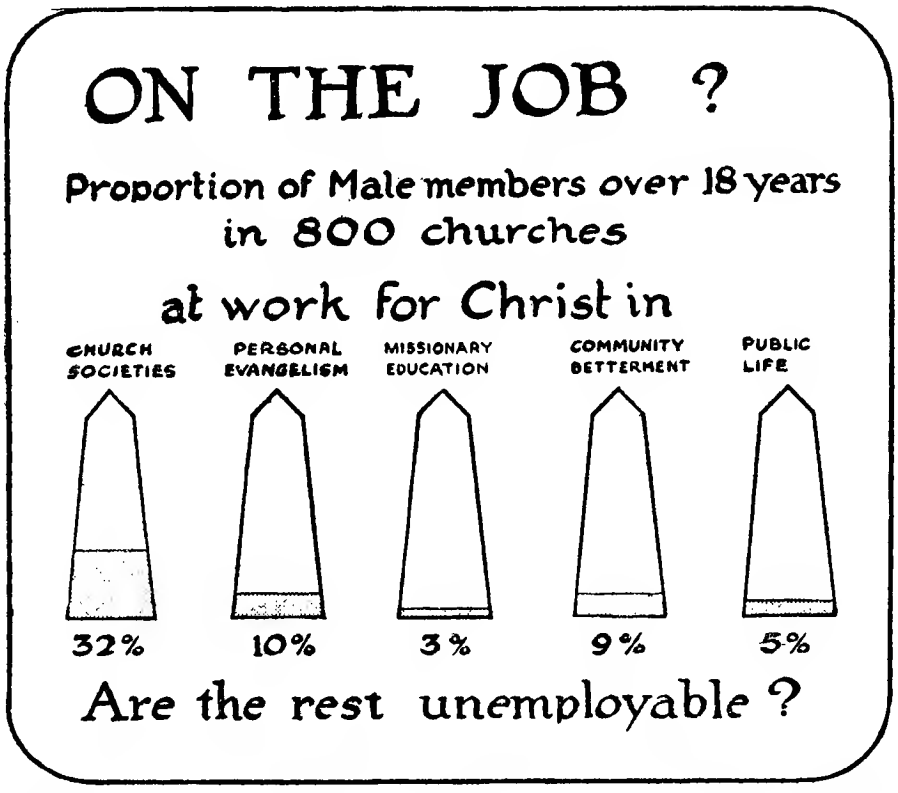
Ohio paid toward the Bishops' fund last year $17,771.

For District Superintendents' salaries $77,575.

For Conference claimants, $59,658 ministerial support and $2,963 benevolences.

The above figures are kindly supplied by Dr. Baketel.

Such figures make a good showing, but how many of our people are actually serving the Master?



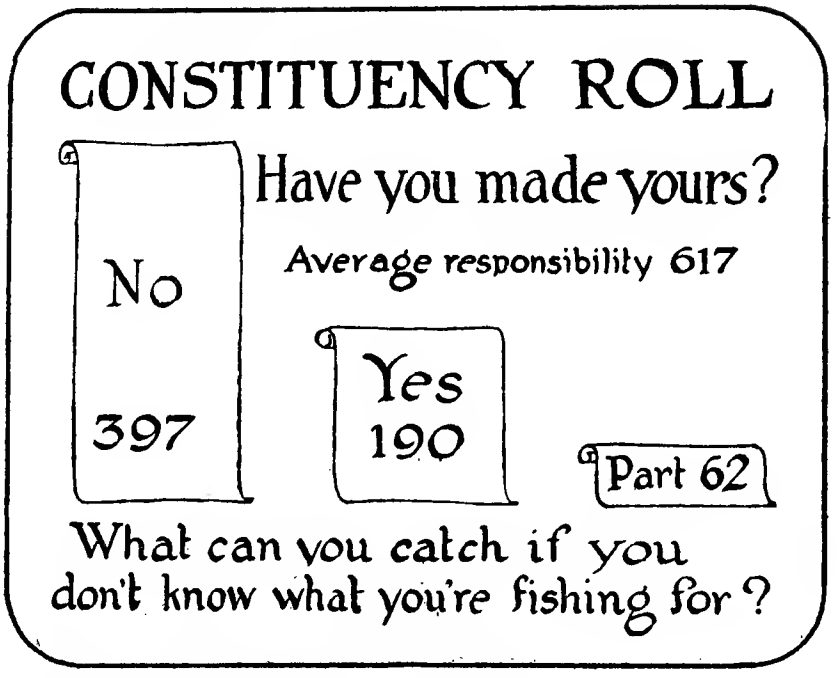
Probably most of these men at work in the other ways are included in the 32%.

The 800 churches report 54,037 male members over eighteen years of age. This is 60 per church, or 24½% of the average membership.

439 churches report 927 special workers raised up in the last ten years, or ⅕ of a worker per church per year. 197 reported 336 ministers. 85 reported 126 missionaries. 71 reported 135 deaconesses. 99 reported 330 other workers, not specified.

More particularly concerning evangelism—how are we going at it?

What are we doing in evangelism?



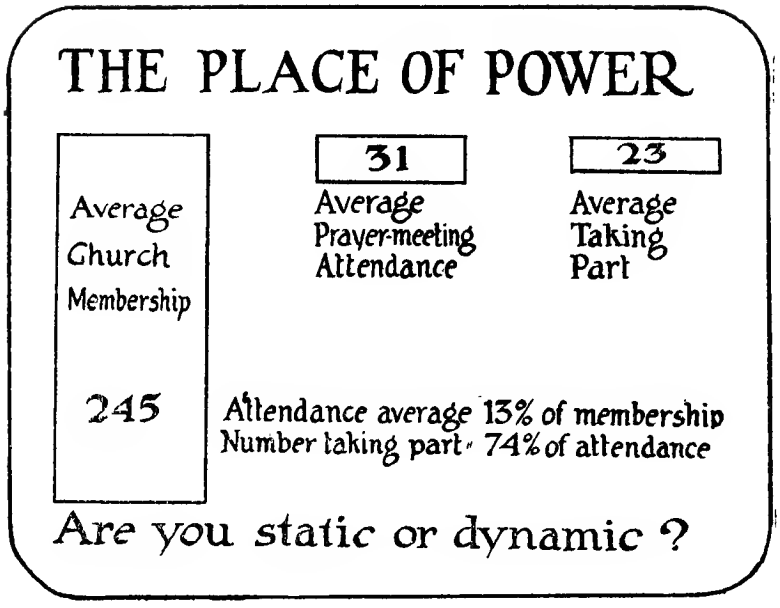
⅓ of the reports neglected this question.

Likely some others could agree with the pastor who wrote, "Think it is good—don't know what it means."

Nearly every figure on the constituency responsibility was in round numbers. Several churches reported a responsibility of only 25% to 50% of their membership. The average responsibility is $2\frac{1}{2}$ times the average membership. But the palm goes to the man who replied, "To the amount of $100." The Commission on Evangelism will be glad to explain the constituency roll and the best modern methods of evangelism.

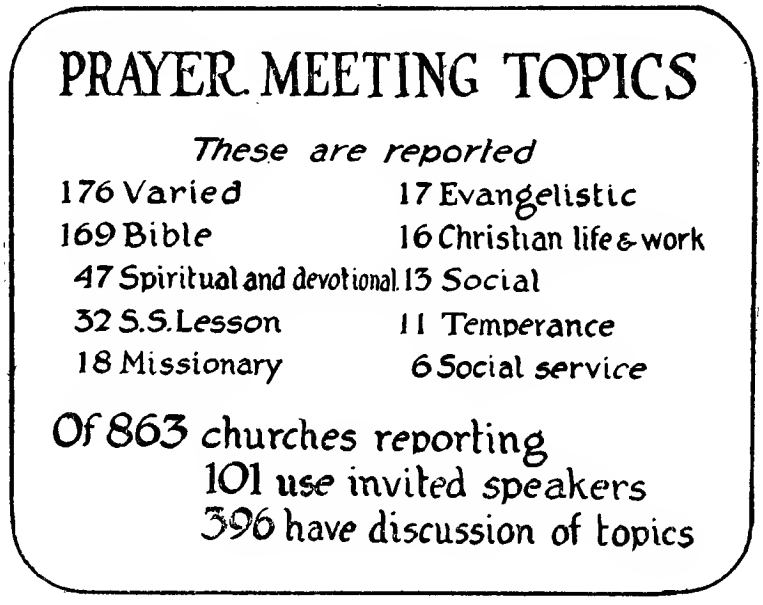
Successful revivals are being held throughout the state. 386 churches report 8,442 probationers now in training. This is practically as many as the Minutes report for the entire state. 245 churches report no probationers in training.

Every Methodist is responsible for two unchurched Ohioans (or for $1\frac{2}{5}$ if we give every Catholic an equal responsibility). These figures are derived from the last religious census. From the same source we figure that 42% of the population are church communicants, $28\frac{1}{2}$% are probationers, and $7\frac{3}{5}$% of the population are Methodists. If the population is now 5,000,000, Methodists comprise the same percentage of it.



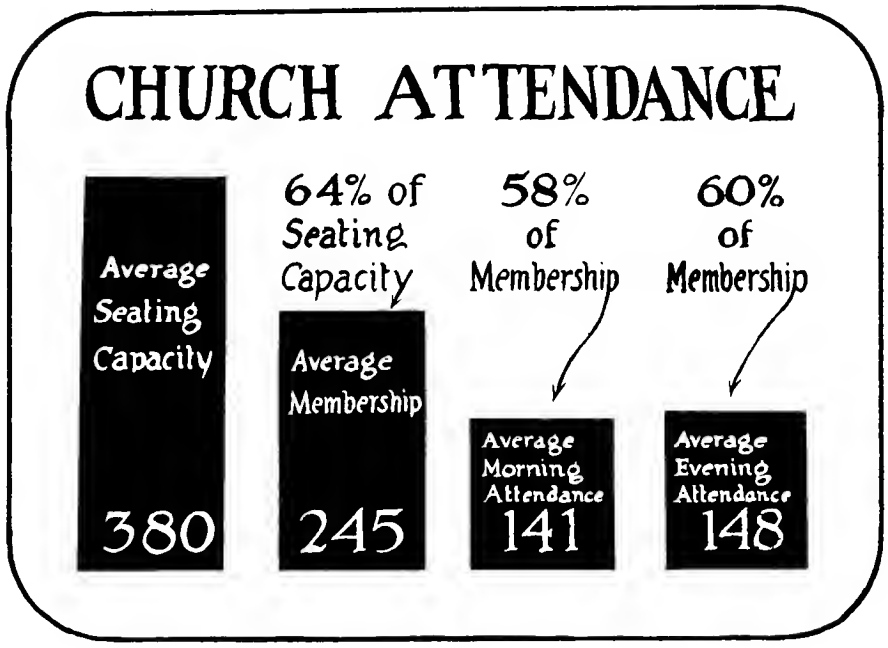
The average membership in the churches reporting on prayer-meetings is assumed to be 245.

How many prayermeetings are there like the one described as running "by fits and starts"? Such prayermeetings are not places for generating power, but are idle mechanisms consuming power without production. In one church of much more than 400 members 15 attend prayermeeting and 10 of these take part.

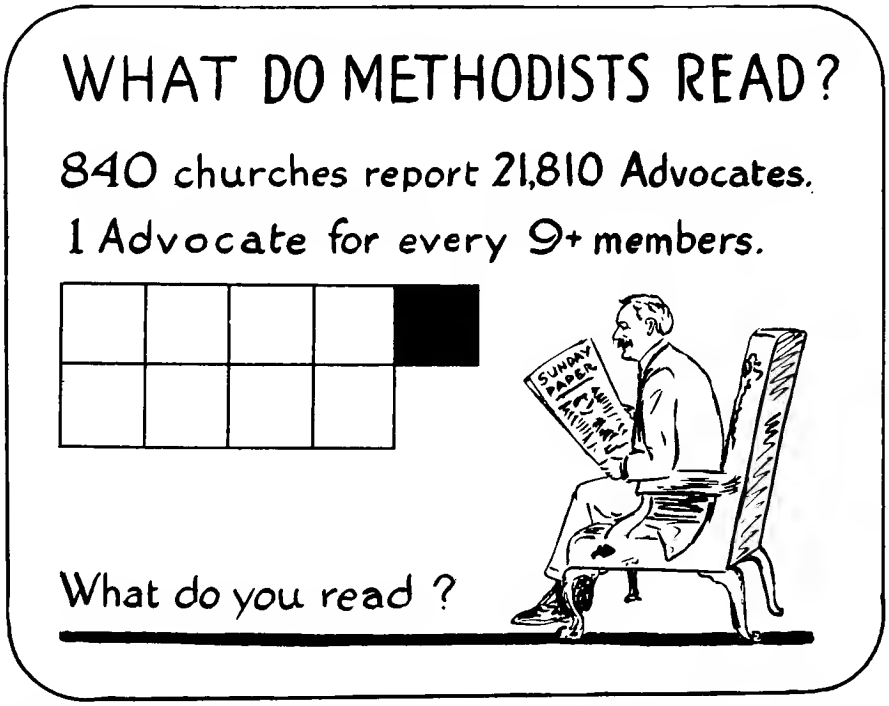


There should be more invited speakers and more discussion of topics. On several circuits the pastor cannot attend prayermeetings at all points.

Are our members attending services? Are they reading church literature?



The difference between the average membership of the church and the average members per pastor is accounted for by the circuits.



This assumes 245 as the average membership of the churches reporting concerning Advocates.

In what work do our churches co-operate with others? 247 churches report co-operation. 206 report none.

METHODS OF COOPERATION

among churches

Union services	144	Socials	9
Temperance & reform	29	Chautauqua & lectures	2
Evangelism	18	Athletics & Scouts	2
Welfare, relief & social service	11	Missionary	1

They cooperate through

Minister's Union	16	S.S. or Young People's Societies	5
Council or Federation	11	Y.M.C.A.	2
Brotherhood or Mens Union	5		

"In union there is strength"

I desire a League offensive and defensive with every soldier of Jesus Christ

—Wesley

Ohio Methodism may be proud of its record in the matter of deaconess work. This is one of the young departments of our church work; but Ohio now has one deaconess for every seven pastors. Where else can we find a body of workers more devoted or more successful?

DEACONESSES

146 deaconesses at work in Ohio
44 probationers

Miss Louise Golder

OUR FIRST GERMAN DEACONESS

DEACONESS CENTRES AT
Columbus Cincinnati Cleveland
Bridgeport Toledo

Methodism's German deaconess work centers at Cincinnati. German Methodists are making large use of this excellent service.

DEACONESS INSTITUTIONS

Training Schools	2
Deaconess Homes	4
Rest Homes	2
Hospitals and Sanitarium	4
Social Settlements	2
Home for the Aged	1
Girls' Home	1
Campmeeting cottages	3

Property value almost $2,000,000.00

SUNDAY SCHOOLS

(3 Conferences)

2,221 Sunday Schools
36,727 Officers & Teachers
332,690 Scholars in all grades
415,021 TOTAL, including Teachers, Officers, Cradle Roll & Home Dept.

Have you SEPARATE CLASSROOMS?

270 say yes
159 " some
445 " no

YES · YES · YES · · SOME · SOME · · NO · NO · NO · NO NO

RECRUITS AND RESERVES

of the Sunday School

512 Cradle Rolls with 16660 members
and
354 Home Departments with 11518 members
in
808 Sunday Schools with 178977 members

TRAINING FOR SERVICE

184 schools
report
Teacher Training Classes
641 schools report none

You can double your value to the Master
if you train for His work

The Sunday school report is encouraging when it is considered how many of the schools are on rural circuits. The number of scholars practically equals the church membership. The greatest weakness revealed by the survey is the lack of normal classes. Only 2 schools in 9 reporting on the subject have them.

The average attendance reported in 910 schools is 146. The average membership of the schools reporting is 222. This means that 1 scholar is absent for every 2 that attend.

Graded lessons should be adopted more widely.

Adult graded courses are now available and should be examined by every adult class in the State. Far less than 96% of the adult classes will be studying the uniform lessons a year from now. More men's classes than women's are reported. The figure 1,242 likely is too large—some may have reported a men's class and a women's class and added the word mixed class as an explanation, when there was only one class, a mixed one. Several of the 943 report no adult class.

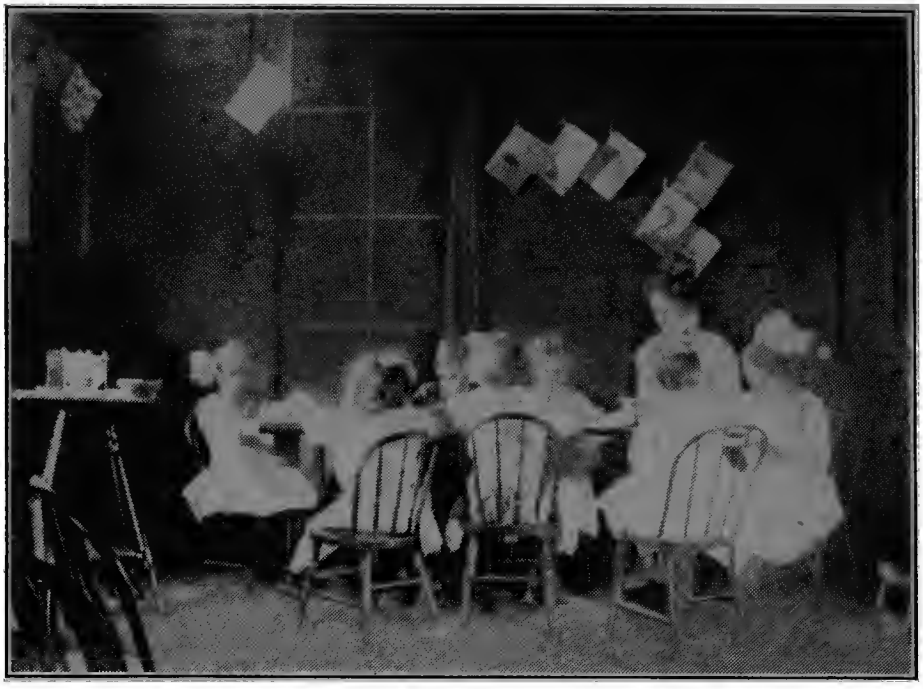
The adult classes are at work as follows:

Charity and relief	65	Church Socials	10
Visitation	24	Evangelism	9
Social	20	Temperance and Reform	8
Missionary	18	Institutional	3

Comparatively few report on this.

The men's organizations of our churches hold the balance of power, and in many churches are leading the forces on to victory.

Do you use the graded lessons?



This graded class meets on the porch of a house; scant equipment cannot defeat a consecrated will.

411 say no; 277 say in part; 81 say yes.

The graded lessons are an asset that no church should neglect. They are better from both the pedagogical and the religious standpoints.

NEVER TOO OLD TO LEARN

943 schools report 1242
Adult Bible Classes

MEN'S	WOMEN'S	MIXED
595	552	95

Studying

Uniform lessons	418	Selected	3
Bible	9	Missions	1
Normal	2	Social Service	1
Lecture	1		

Have you seen the Adult Graded Courses?

This class at Lodi, Ohio, is going out to place Bibles in the guest rooms at the Lodi Inn.

Bishop Nuelsen says: "The outstanding fact in the religious life of the first decade of the twentieth century is the awakening among the men. It is as genuine and thorough a revival as the Church of Christ has ever witnessed."

EPWORTH LEAGUE
Attendance

Average Membership 54

Average Attendance 37

We will do better

FAITH and WORKS
Work the Epworth Leagues do

60 do social
57 do home and city mission
56 do mercy and help
46 do charitable and benevolent
32 do visitation
30 support missionary or native worker or native student
14 do literary and educational
13 do financial for the church
10 do evangelistic
10 do children's work (inc. fresh air)
8 do social service
7 support deaconesses

75 say "NOTHING"

WHAT LEAGUES STUDY

170 CLASSES REPORTED

86 study Missions
61 " Bible
9 " Social Service
9 " Temperance
2 " Literature
2 " Church History
1 " Personal Work

178 Leagues say they have no classes

No EPWORTH LEAGUE

in 263 churches

out of 831 reporting

The Epworth League was born in Ohio 25 years ago, and now has 45,518 members there, or one member to every 8 church members. The prevalence of extensive circuits is responsible for the absence of chapters in the 263 churches that report none.

The average membership on the opposite page is that reported in the questionnaires. The average attendance is 68% of this.

Less Leagues report study classes than those reporting no study classes.

The League is excellently calculated for a trainer of Christian workers. It should not fail to function, as in these 75 churches.

THE PAPER FOR YOUNG PEOPLE

1 Epworth Herald in Ohio

for every 6 Leaguers

Good reading helps make good Christians

The Epworth Herald has 7,200 subscribers in Ohio.

OHIO M.E. COLLEGES

Present status

Students 3683

Faculty 168

Property, Endowment and Income

$4,593,636.

WHO CONTROLS

the

40 colleges and universities?

Nonsectarian	12	Municipal	2
Methodist	4	Lutheran	2
State	3	One each of 14	
Rom. Catholic	3	denominations	14

We have more colleges with more students and more teachers } than any other denomination

4 METHODIST COLLEGES

Compared with the other 36 in the state

	AMOUNT of ENDOWMENT	TOTAL INCOME	VALUE of SCHOLARSHIPS	AVERAGE TUITION
M.E.	$1,699,473	$589,994	$1,172	$55
ALL 40	16,916,772	5,484,794	51,689	62
M.E. AVERAGE	101%	108%	71%	88%

M.E. Average compared with average of others.

4 METHODIST COLLEGES

Compared with the other 36 in the state.

	STUDENT ENROLLMENT	NUMBER of PROFESSORS	VALUE of BUILDINGS	VOLUMES in LIBRARY
M. E.	3,151	170	$1,748,721	89,500
ALL 40	22,264	1,839	21,868,277	890,342
M.E. AVERAGE	148%	91%	74%	101%

M.E. Average compared with average of others

The figures under the caption "Present Status" are fresh from our four schools, Ohio Wesleyan, Ohio Northern, Baldwin-Wallace, and Mt. Union-Scio. The other figures are from the Commissioner of Education, year ending June, 1913. While our colleges and universities have half again as many students as the average other schools, they have only as many professors. In proportion to the number of students this is only $\frac{3}{5}$ as many professors as the other schools average.

Ohio Methodist Colleges have contributed:

To the Methodist Church:

522 Ministers	9 Bishops
132 Missionaries	5 Educators

To Education:

19 College Presidents	85 Supt's Pub. Instruction
12 College Deans	101 Principals High Schools
185 College Professors	525 Teachers

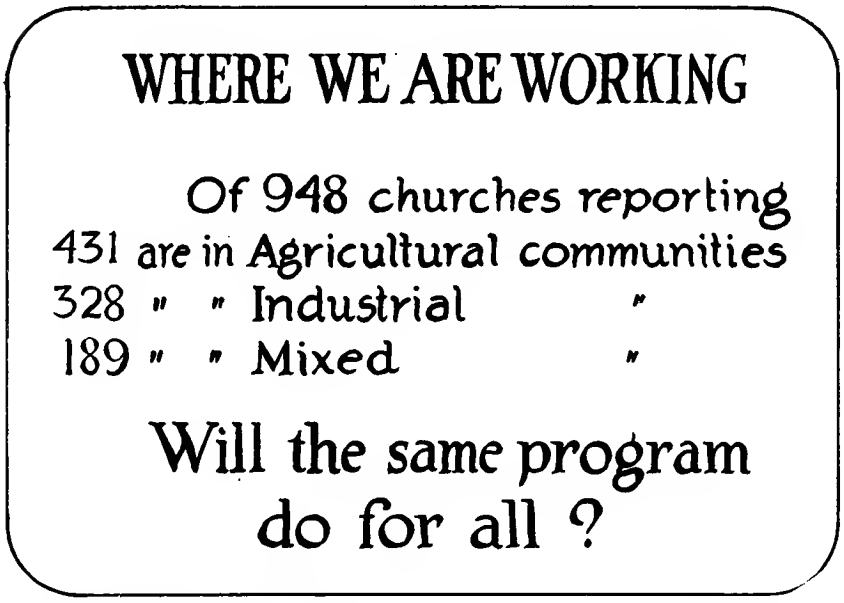
To Government:

1 Vice-President	11 Legislators
9 Governors	45 Judges.
8 Congressmen.	

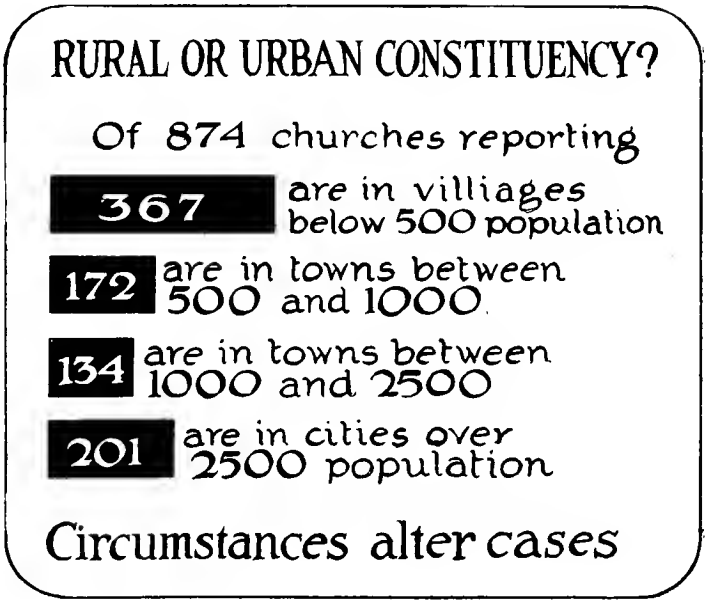
Ohio has too many colleges and universities. The General Education Board calls only 27 of the 40 efficient.

II. THE CHURCH AND ITS COMMUNITY

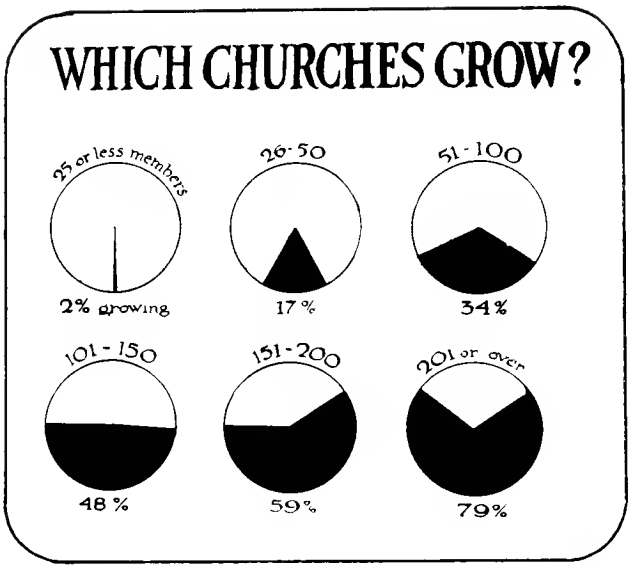
Now we turn to study the community and learn how the church is meeting its neighborhood needs.

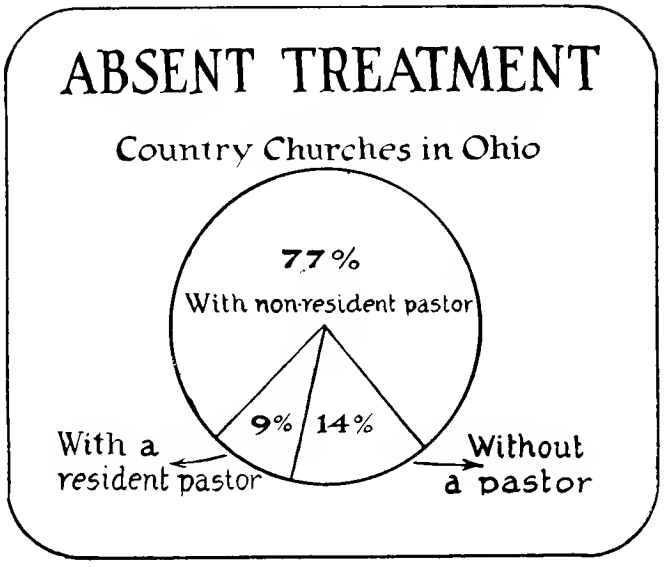


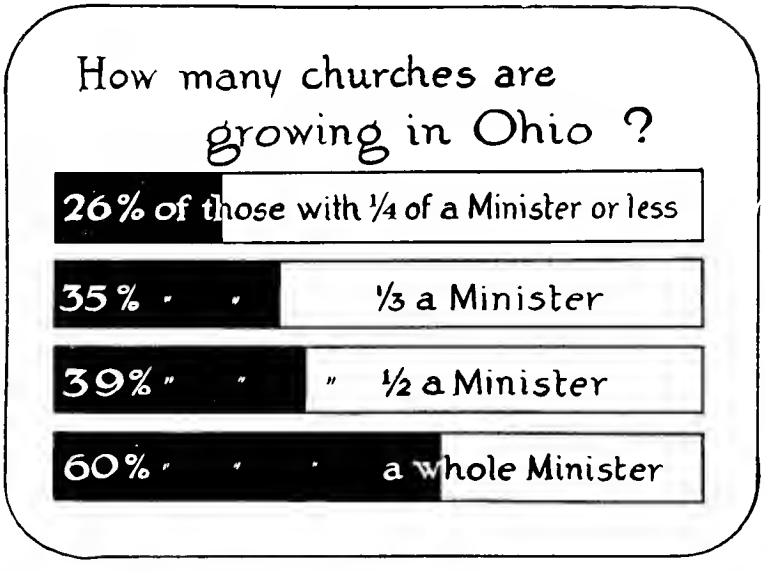
As reported under the question on occupation.



The preponderance of small and agricultural communities is explained by the large number of circuits. These two slides and the three opposite furnish food for thought to administrators. Major operations are unpleasant to consider, but some churches ought to be federated or discontinued.







Adapted from reports secured by the Presbyterian Board of Home Missions covering all denominations in Ohio.

Since our work is so largely rural we are noting certain rural conditions first. The first chart on the preceding page indicates that the percentage of churches that grow increases in general proportion to the size of the church. The third shows that the percentage decreases in general proportion to the number on the circuit.

Our questionnaires indicate an average of

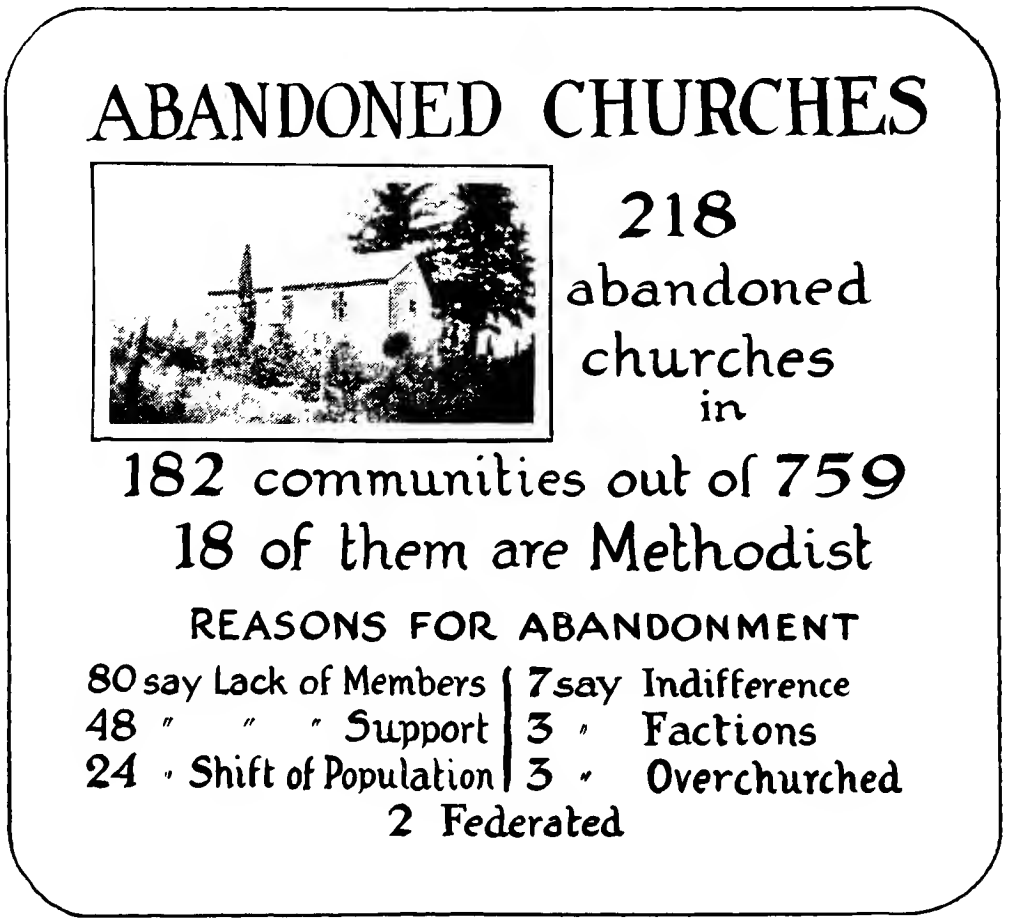
2.1 churches in communities under 500 population.

2.9 churches in communities between 500 and 1,000.

4.5 churches in communities between 1,000 and 2,500.

These are too many, except where they are necessitated by foreign-speaking or Catholic population.

151 churches acknowledge that they are facing a decreasing population in competition with other churches. Whose move is it?



800 abandoned churches of all denominations in Ohio.

On this page and the next are special studies of certain Ohio towns. Make similar ones for your town.

A VILLAGE OF FIVE HUNDRED

FIELD	AGENCIES AT WORK	URGENT NEEDS
Child Welfare	Churches Schools Voluntary Organizations	Law Enforcement Organized Recreation Social Center and Library
Charity	Church, Ladies' Aid Sunday School Epworth League Fraternal Orders County Relief Individual Relief	Co-operative Plan of Relief Plan for Tramps Friendly Visiting
Health	One-fortieth of time of a Health Officer Four Doctors	Sewage Disposal Water Supply Adequate Health Department
Labor	Commercial Club	Shorter Day in Stores
Civics		Civic Organization Progressive Officials Progressive Voters

VILLAGE OF ONE THOUSAND POPULATION

FIELD	AGENCIES AT WORK	URGENT NEEDS
Child Welfare	3 churches with good Sunday Schools	Organized recreation Supervised playground Library for children Eliminate grade crossings or watchman at each
Charity	Organized church effort Township relief County Charity 4 Fraternal Orders	Co-operation in charity Record of relief work Employment Bureau Systematic visitation
Health	4 Physicians Board of Health Health Officer	Water works Sewer system
Civics	Village officers Town council	More progressive Council Public spirited voters Community center Building
Labor		Better wages for employed women

VILLAGE of 1000

Health Conditions

Death rate 2%
Infant mortality 30% of births
Health Dept budget $470.
Contingent fund of $700.
No hospital, dispensary or nurse.
No community provision for sick or convalescents.

Percapita expenditure for.

Health	Police	Education
$0.47	$0.40	$5.50

VILLAGE of 1000

Industrial Conditions

Working day: mean length 11 hours
17 of 85 men work nights – 2 of 70 women
17 " 7 days – 10 women
Men's wage $1.00 to $3.00 – Women's $.95 to $1.60
60% periodically unemployed (No provision to meet this)
Minimum family standard $450.
50% males get less – 99% women get less
No unions.

THE CHILD IN ACCOUNT WITH A VILLAGE OF FIVE HUNDRED SOULS

Cr.	Dr.
Two Churches	Gambling
One Sunday School	1. Slot Machines
One High School	2. Poker
One Grammar School	3. Pooling on Races
Epworth League	4. Cards
Lecture Course	Pool Room
Annual Field Day	Dance Hall
Orchestra and Band	Profanity
Junior Music Club	Illicit Sale of Liquor
High School Athletics	Sunday Base Ball
	Sunday Work and Pleasure
	Loafing, Misdirected "Gang"

VILLAGE of 1000

Educational Facilities

Good High-school	Library
University Extension	Lecture Course
Chautauqua	Reading Circle

These reach ⅔ people beyond school age.
Columbus offers all advantages (18 mi)
⅘ children of school age attend school.

3 of every 10 farms in Ohio have absentee landlords, but 9 of every 10 churches in Ohio have absentee pastors.

452 out of 670 churches in farming communities do not report any special effort to interest the farmer.

Special studies, such as these, should be made by every pastor in whatever class of community Use the pamphlet "What Every Church Should Know About Its Community" These may be obtained from our Federation for Social Service. When the investigation is completed, certain imperative needs will appear and the task of the church will be clear. A program of work will then ensue that will cause the community to be born anew Let these suggestions be the minimum standard, but make *your* program meet the needs of *your* community.

A Minimum Community Program

I. *Efficiency in Relief Work.*

Avoid All Duplication of Effort.

Place a Friendly Visitor in Every Needy Home.

Demand the Highest Efficiency in Local Institutions.

Cooperate to Secure It.

II. *Moral Protection of Childhood.*

Prohibit Street Trading and Night Work.

Eliminate the Liquor Traffic and Organized Vice.

Supervise Commercialized Amusements.

Provide Constructive Recreation.

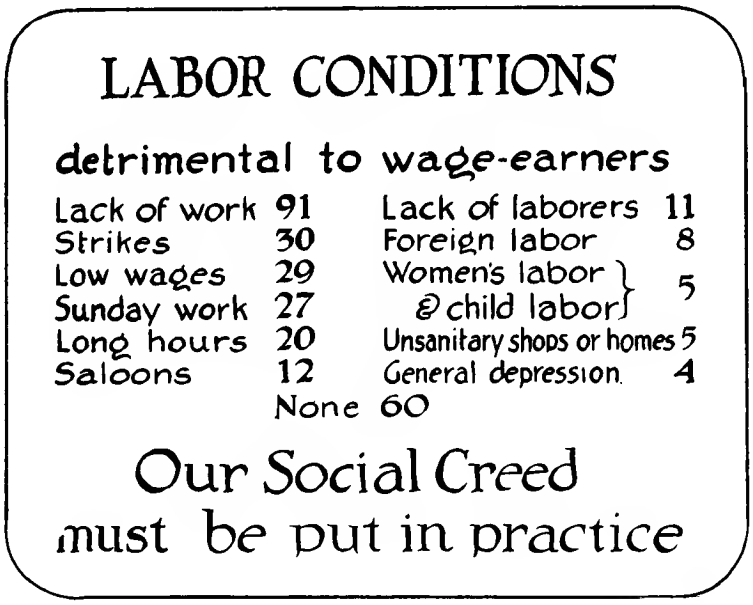
III. *Improvement of Industrial Conditions.*

One Day's Rest in Seven.

A Minimum Wage.

Shorter Hours for Women.

Some mention has been made of industrial conditions, but the wage-earner deserves further consideration. How can any church call itself Christian that is indifferent to the detrimental conditions indicated herewith:



No church should espouse their cause as such against capital as such without just cause, but it should be working for both wage-earners and employers.

Community of 5468 population

Industrial conditions

As many work more than 10 hrs as work less.
25 work more than 8 hrs. to 1 that works less.
1 works 7 days to 10 that work less.
Wages generally paid by check
Minimum living standard for family $2.00 per day ⅓ male wage-earners get less.
Minimum standard for single women 75 ¢ per day. 40% women wage-earners get less

COMMUNITY of 10,000

Industrial Facts

1385 male wage-earners
1125 get $12.00 a week or less
908 get $10.00 a week or less

401 female wage-earners
168 average less than $4.50 a week
No groups average over $8.00 a week

Cordage mills compete with penitentiary labor

HELPING THE WAGE-EARNER

EFFORT

• Shop meetings Labor lectures & Sermons	35	Visitation & Personal	12
Secure employment	28	Loan fund & Relief	8
Mens' Leagues Brotherhoods, etc.	14	Educational	6
		Institutional	5

RESULT

Secured employment
Reduced hours
Pastor settled strike
Added members

Not all who make an effort to interest the wage-earner define what effort is made.

The mention of immigrants in a separate division acknowledges that the common thought concerning them is that they are distinct from the rest of us. But are they not our brothers? We were not made by a different God. Our economic structure cannot stand without them, yet some people have withheld their fellowship from them. We must cease to shun these neighbors, and must teach them English, citizenship, and evangelical Christianity.

WHAT IS BEING DONE for the Immigrant Groups?

Night Schools
English classes
Sewing classes
Home making
Sanitation

Use of church
Provide Italian pastor
Give to City Missions
Sunday School among them
Camp Fire Girls

116 answer Nothing

19 other churches report groups without saying whether anything is done for them.

WHO IS MY NEIGHBOR?

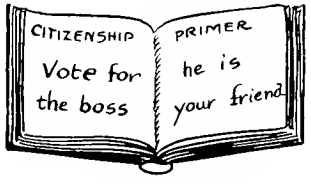
316 Immigrant groups
reported by 158 churches
183 report none

89	report	Italians	7	report	Russians
57	"	Hungarians	6	"	Servians
32	"	Greeks	5	"	Bohemians
21	"	Poles	5	"	Finns
12	"	Austrians	19		Slavs [not specified]
11	"	Roumanians	12	"	So Europe [not spec.]
7	"	Jews	33 other groups		

ARE IMMIGRANTS NATURALIZED?

10 percent or less
are naturalized
in groups reported by 31 churches

Shall they learn citizenship
in the school,
in the church, or
in the saloon?



DO THE IMMIGRANTS SPEAK ENGLISH?

20 churches report
immigrant groups with
10% or less
speaking English

The numbers 20 and 31 do not begin to represent the actual number of such groups.

"YE VISITED ME"

159 churches visited the Poorhouse, Jail or Hospital

Purpose

Religious service	69
Literature & flowers	17
Personal calls	12

73 say they do not visit them

135 churches report a poor house, 240 a jail, 151 a hospital, etc.

151 churches report a hospital.

43 churches report other similar institutions.

160 churches report a poor fund.

641 churches report no poor fund, but many of the latter help the needy as occasion arises.

Churches co-operate with other charitable agencies in contributing, furnishing workers, supporting a city nurse, gathering information, flood relief, war relief, and visitation.

"I WAS IN PRISON"

Juvenile Delinquents reported by 173 churches
Discharged Prisoners " 103

Churches assist them through

Probation officers	Big Brothers
Employment bureau	Place in homes
Personal visitation	Literature
Social service club	Contributions
Parents' club	Asso. Charities

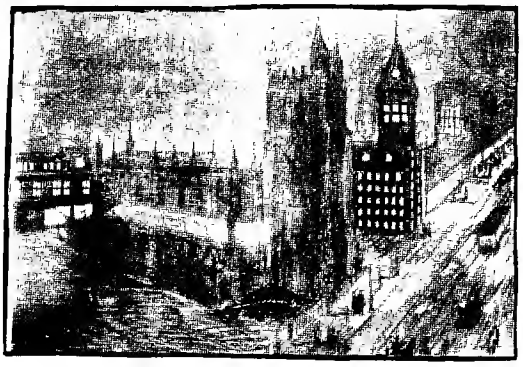
To neglect these people is to forget our Methodist history and its record and teachings of our Christ.

One of the best indications that the church is here to minister, not to be ministered unto, is the fact that it is open several days and nights every week. If that is not the case, the church is not functioning as it should.

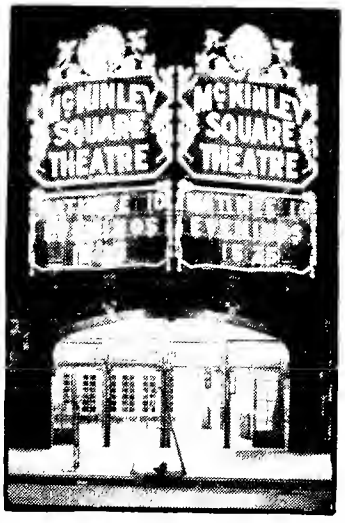
IS YOUR BUILDING IDLE ?

Of 906 churches

42 (4.6%) are open 0 night per week		68 (7.5%) are open 4 nights per week	
335 (37%) " " 1 " " "		29 (3.2%) " " 5 " " "	
284 (31.4%) " " 2 nights " "		18 (1.9%) " " 6 " " "	
117 (12.9%) " " 3 " " "		13 (1.5%) " " 7 " " "	



Where is my boy to-night?



Churches are open at night for the following purposes:

Religious	584	Boys' organizations	30
Entertainment & social	168	Men's organizations	22
Choir	76	Girls' organizations	6
Church societies	72	Young peo., not specified	12
Sunday S. & Epw. Lea	34	Educational	8
Business	31	Athletic	7

The recreation of the young people needs as much attention as their prayer life. If we preach until doomsday against destructive amusements, we will not even deliver our own souls until we whiten up the circles on the next page.

WHERE SHALL WE GO TONIGHT?

Average Nights Open

Who guides the spirit of youth?

FRIEND OR FOE?

202 churches report 1354 dance halls
138 " " 215 theatres
321 " " 1012 movies
429 " " 1628 pool rooms

The pool-hall says: Walk in!
The church says: Call Sunday!

WELCOME

Of 633 churches

7 (1.1%)	are open	0 day per week
565 (89.3%)	" "	1 " "
39 (6.2%)	" "	2 days " "
12 (1.9%)	" "	3 " "
1 (0.1%)	" "	4 " "
0	" "	5 " "
2 (0.3%	" "	6 " "
7 (1.1%)	" "	7 " "

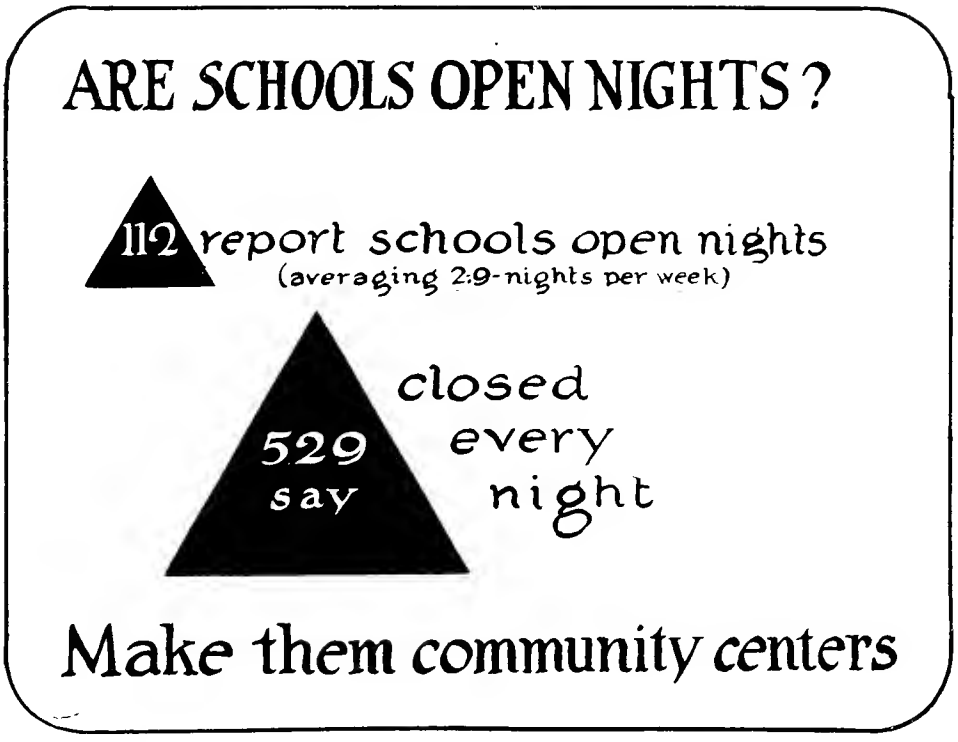
Average 1.2 days

RECREATION FACILITIES

provided by churches

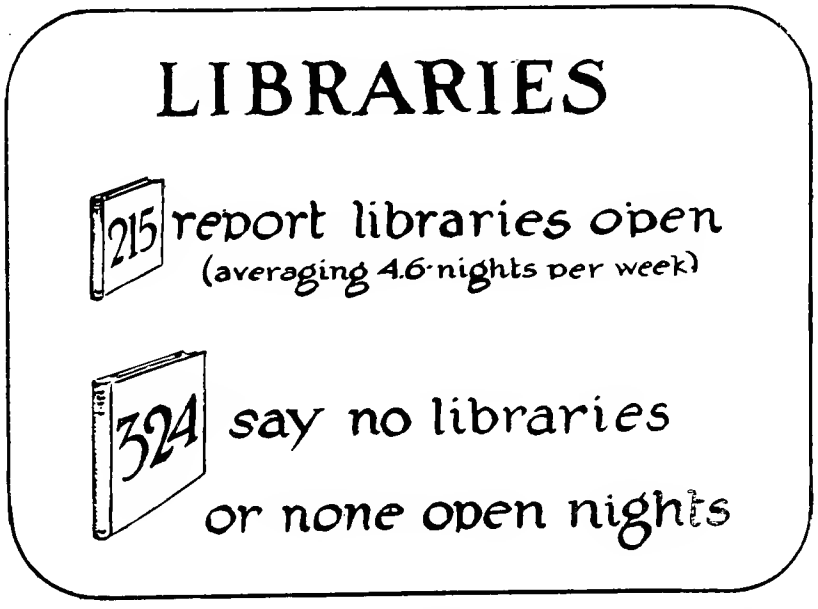
1 night or 1 day a week may sometimes mean 1 besides Sunday.

Are schools and libraries open at night?



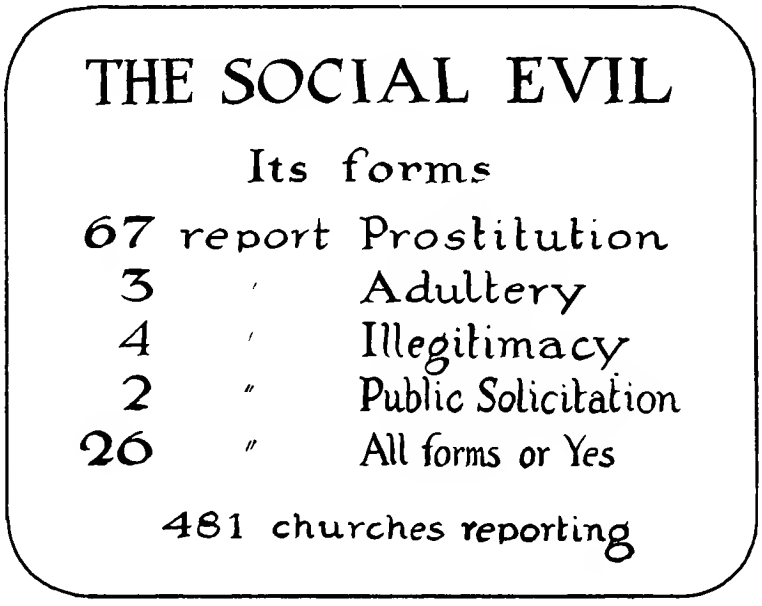
406 churches co-operate with schools as follows:

Visit schools	91	Moral support	5
Teachers and scholars are in church	21	Mothers' meetings	4
Pastor speaks to schools	17	Night schools	3
Lecture course	14	On School Board	1
Use of buildings	6	Student pastor	1
		474 report no co-operation.	

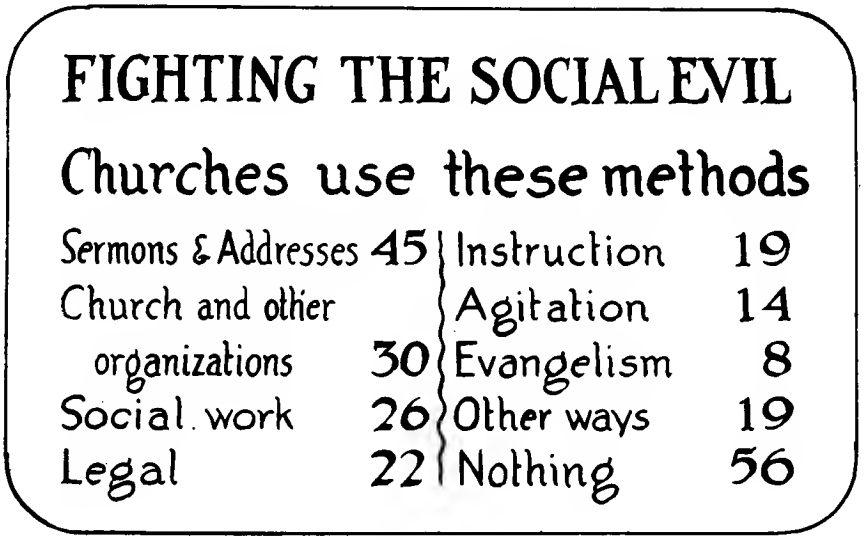


These averages do not include zeroes in the computation.

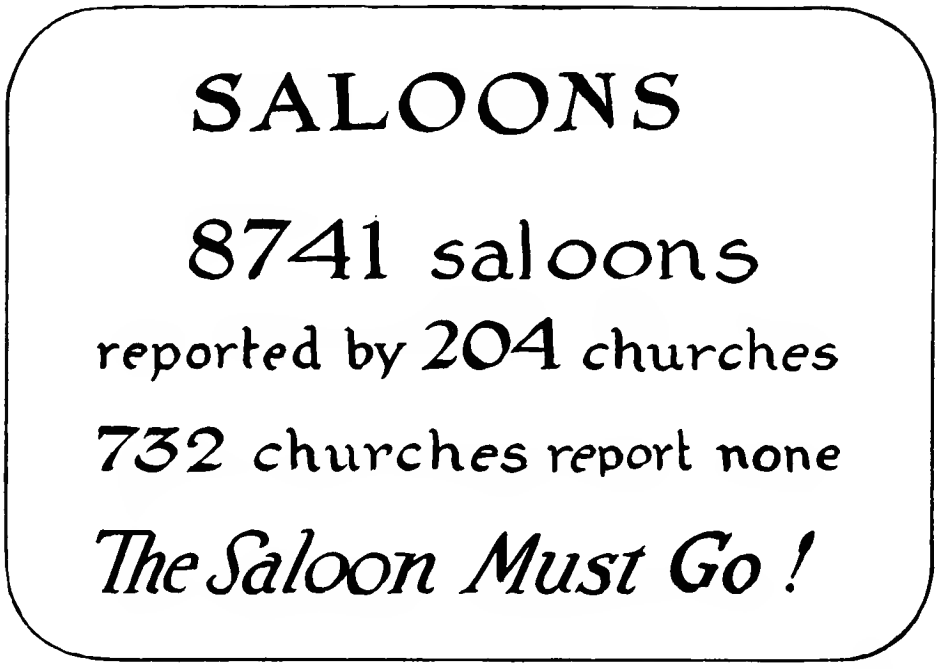
With churches, schools, and libraries closed, and with scant provision for wholesome amusement and constructive recreation, as this survey reveals, we have invited the social evil to fasten upon our communities in a proportion and strength that few realize.



These figures show that the pastors do not appreciate the situation. Indeed scores mention as the social evil, card playing, Sabbath desecration, drinking, backsliding, swearing, billiards, pool, and dancing.



Yet a day is the saloon with us, and it will not leave until we compel it to go.



The Anti-Saloon League of Ohio vouches for the following figures:

Ohio spends $100,000,000 a year for intoxicants.

Ohio spent $2,188,434 on her common schools in 1914.

The State Auditor's department says that 2c a year on each $100 of valuation will cover all the liquor revenue whenever the saloons are wiped out.

The liquor revenue received by State, county, and city treasurers is $5,530,000 a year. The drink bill is $100 for every $5.53 received in revenue.

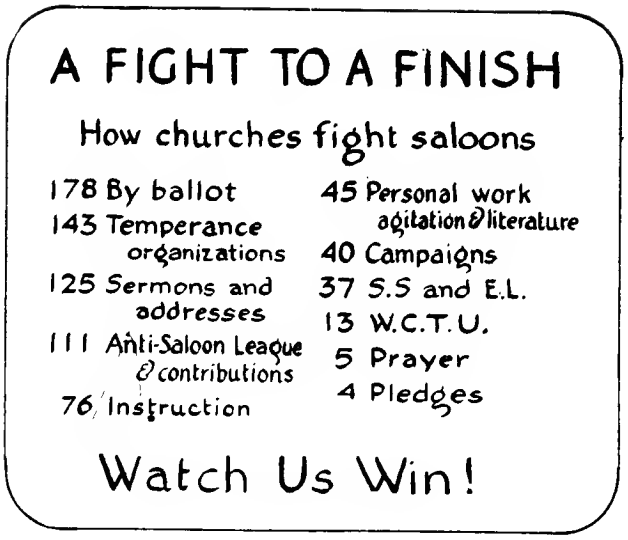
Save the drink bill and give every county $1,000,000.

66,000 deaths occur in this country yearly due to drink, according to Edward Bunnell Phelps, actuary authority Ohio's quota in proportion to population is 3,000.

89% of the inmates of the State Penitentiary are the victims of drink.

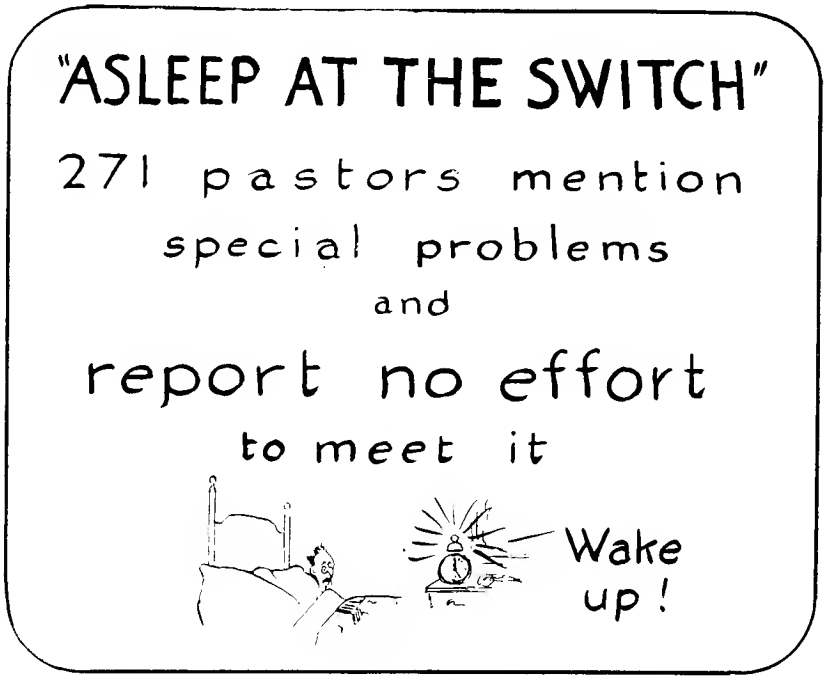
2 divorce cases in wet counties for 1 divorce case in dry counties, in proportion to the population.

2 people in jail in wet counties for every one in jail in dry counties, according to population.

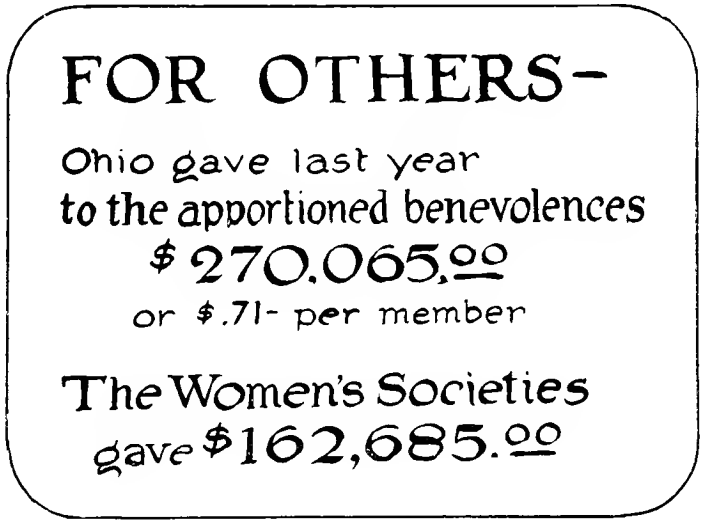


SPECIAL PROBLEMS

306 say Indifference
120 say Worldliness and immorality
83 say Lack of workers
69 say Too large parish
65 say Non-attendance
58 say No cooperation
57 say Young People
51 say Liquor
45 say Factions
38 say Denominationalism
38 say Social Life
31 say Equipment
30 say Over-churched
30 say Moral and spiritual life of members
26 say Conservatism
23 say Transient members or distant

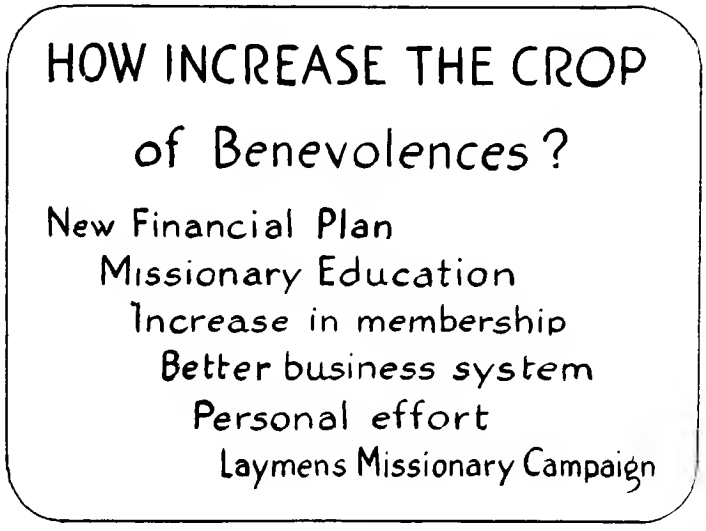


Just as a church apart from its community is a mental abstraction, the society neglecting its relation to the world-field is not a real church of the Saviour.



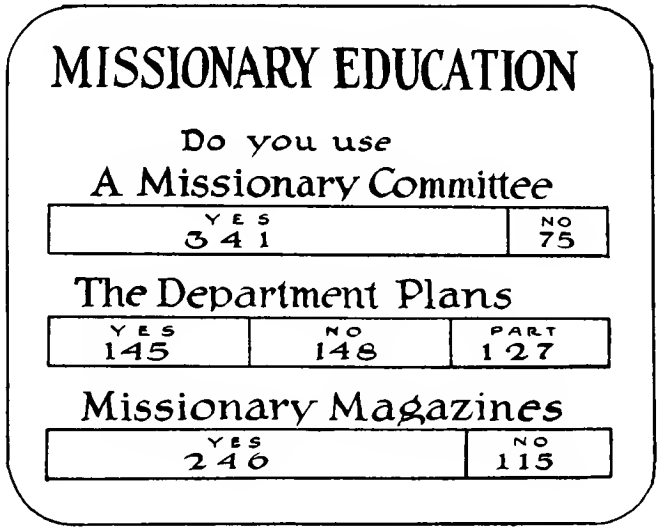
We average less than $\frac{1}{3}$ of a cent per day for the seven great benevolent works of Methodism. The Women's Societies contribute 60c for every dollar that the church and Sunday school give to the apportioned benevolences.

How can we increase our offerings? Those who increased last year did so by these means:

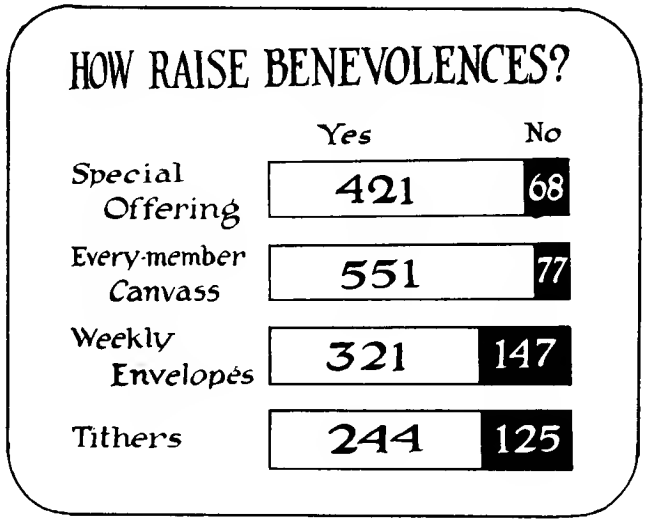


Named in the order of frequency mentioned.

Write to the Commission on Finance regarding the New Financial Plan, and to the Department of Missionary Education for its suggested year's program.



Some missionary committees are, as one pastor labelled his, "N.G." Get the pamphlet "The Church Missionary Committee" (Dept. Miss. Ed.)



We ought to return thanks for the wholesome conditions revealed, ask pardon for the neglect disclosed, and pray divine strength and guidance that we may accomplish the whole task presented.

PART VI

CONVENTION ORGANIZATION AND NOTES

The Committees in Charge

The Convention was directed locally by the committees indicated below, the Laymen's Missionary Movement of the Methodist Episcopal Church lending the services of its General Secretary, Fred B. Fisher, and its Convention Secretary, H. B. Dickson. The program was arranged by the Laymen's Missionary Movement, while the registration was managed by the local committee.

BISHOP WILLIAM FRANKLIN ANDERSON

Presiding Chairman of Convention

Executive Committee

Z. L. WHITE, Chairman
O. F HYPES, Vice-Chairman (Deceased)
EDWARD YOUNG, Vice-Chairman
THOMAS JOHNSON, Treasurer
E. DOW BANCROFT, Secretary

A. H. Blakesle
A. M. Courtenay
G. W Crawshaw
W P Cremeans
F. C. Croxton
J. F. Daniel
Charles C. Davidson
W J. Ford
Thomas K. Hartzler
Herman E. Heston
F. L. Holycross
E. G. Horton
F. G. Howald
W F. Hutchinson
D. W Jones
E. A. Kolb
C. D. Laylin
E. W Martindale
H. Oscar Nippert
C. R. Parish
J. B. Pergrim
H. J. Roberts
E. E. Rockfield
J. S. Schneider
David Spencer
F. E. Thompson
Charles T. Warner
Roscoe Walcott
G. W Woods
A. E. Werkhaven

PASTORS' ADVISORY COMMITTEE

T. H. Campbell
A. B. Davis
Luther Freeman
W. E. Fetch
H. W Kellogg
P E. White
F. J. Baumann

GENERAL COMMITTEE

District Superintendent, one Pastor and one Layman in each District

The Program

WEDNESDAY, MARCH 17

CENTRAL METHODIST CHURCH

Afternoon Session—3.00 to 4.30 O'clock

"The Place of Prayer in Our Lives,"
F. J. McConnell, John R. Mott

OHIO STATE UNIVERSITY GYMNASIUM

Evening Session—7.30 O'clock

"North Africa and the Moslem World" — S. Earl Taylor
"The Present World Situation" — John R. Mott

THURSDAY, MARCH 18

MEMORIAL HALL

Morning Session—8.45 O'clock

"Prayer Indispensable to World Winners" — W E. Doughty
"A Christian Man and His Money" — A. E. Cory
"A Christian Man and His Training for Life Service"
Thomas Nicholson
"The Bearing of the War on Christian Missions"
John R. Mott

12 O'clock—Noon

PARADE

Afternoon Session—2.00 O'clock

"Missionary Values" William F. Oldham
James M. Taylor, Lewis E. Linzell, J. W Pickett, H. F Rowe
"My Call and How It Came"
F. P Turner and four Student Volunteers
"The Challenge of this Hour to the Trained Youth of the Church" Harris Franklin Rall

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Evening Session—7.30 O'clock

"The Redemption of Jim," motion pictures, W M. Gilbert
"The Uplift of a Race" P J. Maveety
"America for Christ" Freeman D. Bovard
"Around the World with a Missionary Camera"
S. Earl Taylor

FRIDAY, MARCH 19

MEMORIAL HALL

Morning Session—8.45 O'clock

"The Church a Community Force"
Worth M. Tippy, C. M. McConnell, H. B. Fisher, Luther B. Freeman
"Properly Relating the Local Church to the Rest of the World"
George F Sutherland, J. B. Trimble, Somerville Light, W H. Miller

12.15—Noon

Afternoon Session—2.00 O'clock

"A Saloonless Ohio" Wayne B. Wheeler
"A Saloonless America" Howard H. Russell
"The Christian Motive in Social Reform"
George P Eckman

"A Christian Man and the Community" Harry F. Ward
"Some International Triumphs of the Cross"
Homer C. Stuntz

Evening Session—7.30 O'clock

"The Two Americas" Homer C. Stuntz
"An Awakened Asia" George Sherwood Eddy
"The End of the Convention the Beginning of the Enterprise"
William F Anderson

Notes

INTERCESSION PERIODS

One of the most helpful features in the convention was the intercession periods. These were not scheduled for definite hours, but were conducted at each session when it seemed most advisable. It is generally conceded that this method was far more beneficial than the usual "devotional exercises." The prayer phase of the convention was under the general oversight of Dr. W E. Doughty.

MUSIC

The music was a constant source of uplift. The men joined heartily in every song. The singing was led by Mr. L. L. Mix, precentor, with Mr. Rowland P Downing, organist. The Central German Conference Quartette, Rev. R. A. Blume, Rev. F. W Mueller, Rev. A. H. Mueller, and Rev. A. W Klaiber, rendered several selections, which were received with great favor. All musical services were voluntary, and the vote of appreciation showed how deeply it was enjoyed.

DELEGATES

The convention registered 3,456 paid delegates, all men. Some women attended in addition, but they did not register. All district superintendents of Ohio were in attendance.

They met together each day to plan the best methods of carrying the message of the convention to every district and as far as possible to every local church.

THE PARADE

Columbus was astonished to see the men of the convention on parade. The delegates gathered by districts in front of Memorial Hall and marched to High Street, then countermarched to the State House. They were accompanied by Chief Carter, a Methodist, with a squad of Methodist policemen, two brass bands and a drum corps. They assembled on the steps of the State House, where the Governor addressed them. His text was, "Men, take one step higher." (This was a request from the photographer who was trying to secure the official picture.)

THE CONVENTION SPIRIT

There was a spirit everywhere manifest of "deeply spiritual hunger and almost riotous religious enthusiasm and sublime altruism," to use the words of an editorial in the Western Christian Advocate. The old-time joy of religion was remarkably combined with the modern approach to the task of the church. Men received the knowledge of the weak places of the church with determination to fill the need, and received the inspiring records of success with devout thanksgiving. If any man came with a superficial interest in Christianity, he went away possessed of its most earnest spirit.

BISHOP McCONNELL'S ADDRESS

All addresses made at the convention with the exception of the one delivered by Bishop McConnell are reported in this book. It was impossible to secure a manuscript or a report of it. The address gave the convention the right start.

Oran F Hypes was born in Xenia, Ohio, December 18, 1862, and died March 9, 1915. Since he reached the age of twenty he had been a resident of Springfield. He was twice a member of each house in the State Legislature. He was a member of the General Committee of the Board of Foreign Missions, a member of the Board of Home Missions and Church Extension, a member of the Board of Managers of the Freedmen's Aid Society, a member of the Board of Control of the Epworth League, and a delegate to the last two General Conferences. He was vice-chairman of the Executive Committee of the Columbus Convention.

John A. Story, superintendent of the Springfield District of the West Ohio Conference, died March 2, 1915. He joined the Cincinnati Conference in 1877, was a delegate to General Conference in 1908, and was made district superintendent in 1910. He was a member of the General Committee of the Columbus Convention.

The new church at the corner of Main Street and Belmont Avenue, Springfield, will be named the Hypes-Story Memorial Church.

A memorial service was conducted at the Convention in memory of Senator Hypes and Dr. Story.